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A

TRACT

ON THE

LAW OF NATURE

AND

PRINCIPLES OF ACTION

IN

MAN.

BY GRANVILLE SHARP.

FIRST PRINTED IN 1777.

SECOND EDITION.

——" *As many as are led*" (or *actuated* αγονται) " *by the* " *Spirit of God, they are the Sons of God.*" ROM. viii. 14.

" *For ye are all the* SONS OF GOD *by Faith in Christ Jesus.*" GAL. iii. 26.

——" *one is your Master* (even) CHRIST, *and* ALL YE ARE " BRETHREN. *And*"——" *one is your Father, which is in* " *Heaven.*" MATTH. xxiii. 8, 9.

LONDON:

Printed by W. CALVERT, Shire Lane, Lincoln's Inn;

FOR VERNOR, HOOD, AND SHARPE, POULTRY; F. AND C. RIVINGTON, ST. PAUL'S CHURCH-YARD; GALE AND CURTIS, PATERNOSTER ROW; J. WHITE, FLEET-STREET; J. HATCHARD, PICCADILLY; AND L. PENNINGTON, AT DURHAM.

1809.

A

TRACT

ON THE

LAW OF NATURE, &c.

I HAVE neither leisure nor abilities to undertake a regular definition of *the Law of Nature*, with all the doctrines usually ranked under that head: and indeed, if I had both leisure and abilities, I should want inclination; because such a work would unavoidably become voluminous, on account of the variety of authors necessary to be mentioned, who have treated the subject with different views: and as all science is vain, which is not reduced to practice, so the more voluminous any subject is rendered,

dered, the less it can be useful, on account of the increased difficulty of communicating it to the generality of readers. I have therefore confined my tract to such *general* remarks on the subject, as are most necessary for the observation of my countrymen at large, with respect (more particularly) to one point, viz. *the Illegality* of reducing or subjecting mankind to *involuntary servitude*, either under political or private dominion: as all pretensions to an *unlimited authority* of any man or men over others, are contrary to *Natural Equity* and the *Laws of God*, as well as baneful to mankind in general; which effect is unhappily demonstrated by the numberless instances of *unnatural* oppression now prevailing to the destruction of mankind, in almost every part of the world. I have already shewn in my answer * to

* This answer to Mr. Thompson is confined to one kind of slavery only, viz. *the oppression of private tyrants*, or

to the Rev. Mr. Thompson (an advocate for the African slave trade) that the Jewish constitutions were not strictly consistent *with the Law of Nature in all points;* and consequently, that they are not to be considered as the rule by which lawyers and casuists may safely determine *"what is, or what is not, according to Nature."*

The *Law of Nature* has been variously represented; but all the best writers, both ancient and modern, agree in adopting that maxim of the Civil Institutes,* which declares *involuntary servitude,* or *slavery, to be "con-*

or petty slaveholders, and has already been printed *in America;* and therefore I need not now repeat the arguments which it contains, especially as I propose soon to reprint it in England with some other tracts expressly against *domestic slavery,* such as is *unlawfully tolerated* in the British colonies.

* "*Servitus* autem est constitutio Juris Gentium qua quis dominio alieno *contra naturam* subjicitur." Justin. Institutes, Book I. Tit. 3.

From

" *contrary to the Law of Nature:*" this rule is commonly understood as applicable only to *domestic slavery;* but it is equally true when applied to *political oppression,* or the exercise of an *unlimited dominion* over a whole nation. Some few authors indeed have been so unreasonable, as to assert that " *there is no such thing as natural* " *Law;*" but they are properly censured by the learned Baron Puffendorf, in his " Law of Nature and Nations." Book 2. Chap. 3.

From whence the other authorities in the *Common Law* of England seem to be derived.

Est quidem *Servitus* constitutio Juris Gentium qua quis dominio alieno *contra naturam* subjicitur," &c.

BRACTON, Lib. 1. Cap. 6.

" Est quidem *Servitus libertati contrarium;* item constitutio quædam de Jure Gentium, qua quis dominio alieno *contra naturam* subjicitur," &c. FLETA, Lib. 1. Cap. 3.

" *Servitude* is a constitution of the Law of Nations, by which, *contrary to Nature,* one is subjected to another's power." COWELL's Institutes, Tit. 3.

He

He particularly mentions the argument of Carniades as contracted by Lactantius to the following effect.

" That men first instituted Laws to secure and promote their own advantage, &c. but that there was no such thing as *Natural Law* in the world, " &c. p. 104.

Such doctrine is certainly very convenient for Tyrants and Slaveholders of every degree, who must otherwise remain without excuse, whenever " *the Law of Nature,*" and " *the Common Rights of Humanity,*" are urged against them : it is therefore necessary for them, either to misrepresent *the Law of Nature* (as Mr. Thompson has done), or else (like Carniades) utterly to deny its existence. This latter method has been also adopted by some modern advocates for *Slavery,* who, in private discourse on this subject, have declared, that they

esteem

esteem "*the Law of Nature*" to be no other than their *natural* propensity to pursue their own heart's desire of profit or pleasure: and this they call "*natural Liberty;*" though it certainly is the most *unnatural Tyranny:* for when the immutable necessity of *reciprocal consideration* is forgot, or set aside, there can be no safety among men, and consequently no *natural Liberty:* we must, therefore, submit ourselves to be *the servants of law*, in order to be truly *free;* according to the excellent observation of Cicero. "Legum denique idcirco omnes *Servi* sumus, ut *liberi* esse possumus." Tom. 2. p. 208.* We may learn from the histories of all nations, that Lust, Avarice, Pride, Revenge, Love of Power, Jealousy, &c. are *Principles of Action*, which unavoidably produce *oppression* and *wrongs*, to the destruction of the human species, in all places where *will* and *pleasure* (whether in political or

* Hamburgh Edition, 1618.

or private dominion) *are supreme;* or whenever *Self-love* and *Private Interest* become entirely predominant among men. That *Self-love* is predominant with the *generality of mankind* is but too apparent; yet we are not, therefore, obliged to admit that "*Self-love*" *is* "*the universal principle of action;*" though an eminent and learned *law-writer* has (with very good intentions, as his argument proves) thought proper to give it that title.

"*Honesty* (indeed) *is the best policy,*" even for a *selfish man* to pursue; and, it is certain, that the solid attainments of virtue and justice afford a real and substantial satisfaction, which in the end most amply fulfils the purposes of *Self-love.*

But though *Virtue* and *Honesty* are thus favourable to *Self-love* in their *natural effects,* this, by no means, proves

that

that *Self-love* is the *motive* of all *virtuous* and *honest* men; or that it is the "*universal principle of action:*" for, if that were really the case, many of the most amiable virtues must be esteemed mere empty names. There could be no true Generosity or Benevolence; no Disinterested Goodness of heart; no sincere *Natural Affection* between parents and their children, husbands and their wives, brethren, friends, &c. whereas history affords many undoubted instances of *Self-love* being lost in *the superior affections, natural to generous minds*, in all these different degrees of connection; but it is needless to recite them, since, even in the brute creation there are *natural* * *affections* superior to *Self-love*.

The

* That excellent English lawyer the great Henry de Bracton informs us, that "*Natural Law* is that which *Nature* (or more properly God himself) has *taught all animals.*" "Jus *Naturale* est quod *Natura*, i. e. ipse Deus, docuit omnia animalia," &c. and afterwards he further explains himself, saying, "Jus Naturale quod docuit

The common hen is so inflamed with *Natural Affection*, and anxious care for her tender brood, that she seems to have as little sense of *Self-love* in time of danger, as of her own weakness; for she will boldly fly in the face of every invader (except man) however superior in size or strength to herself.

The timorous cow, it is said, will attack the fiercest tyger, when her calf is by her side. Many instances of very extraordinary *Affection* in dogs to their masters have been well attested. Those faithful animals have sometimes been known to lose all sense of danger to themselves in the necessary defence of their owners. And the very swine discover such a *Natural Affection* and real sympathy for their brethren of the sty,

docuit omnia animalia Natura, i. e. per instinctum Naturæ, &c. viz. Natural Law, which taught all animals by *Nature*, that is, through the instinct of Nature," &c Lib. 1. c. 5.

when-

whenever they hear their cries of distress, that their example ought to shame the depraved part of mankind (imperial tyrants and royal robbers, who extend their dominion by breach of faith, unlawful invasion, murder and rapine, as also those petty tyrants and destroyers of mankind the African traders, and American slaveholders) lest the *affectionate brute,* notwithstanding his *sensuality,* should seem, on comparison, *a more generous,* and therefore a more *noble animal* than that *Man,* who stifles all *Natural Affection,* Fellow-feeling, and Charity to *his kind,* merely for the sake of acquiring power, or worldly profit to himself; and surely a time will come, when all such offenders against *the Law of Nature* (who prefer the wages of unrighteousness to the *natural* dictates of *Humanity* and *Conscience)* will have reason to esteem the lot of the most contemptible *brute* infinitely more eligible than their own!

Now

Now, as it appears that "*Self-love*" is not the "*universal Principle of Action*" even in *brutes*, much less ought it to be esteemed so in *mankind*, because the *human soul* (besides the *Natural Affection* which men ought to have in common with other creatures) is endowed with a much more noble principle, or motive to good actions, I mean *Reason*, or that "*Knowledge of good and evil*," which we inherit from our first parents, and which they *unlawfully* took upon themselves, at the instigation of their *spiritual enemy*, that they might thereby be rendered *accountable for all their actions*, and, through *Knowledge* * become guilty before God!

The history of that fatal transaction demands our most careful consideration, since all mankind are particularly affec-

* "But of the tree of *Knowledge* of *Good* and *Evil* thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die," Gen. ii. 17.

ted

ted by it! And surely the principles of *our own Nature* are subjects of enquiry infinitely more important to us, than all the other branches of *natural Philosophy;* and yet perhaps they are less examined by men of science, and consequently are less understood, than any other! but in vain is the most accurate knowledge of plants, drugs, fossils, and minerals; or of the exact revolutions of the heavenly bodies, and of the nature and properties of all the elements, &c. if the philosopher is *unacquainted with himself* * and the properties and state of his own soul, which is too often the case! Knowledge, in all the former particulars, is indeed honourable and praise-worthy, but, in the latter, it is indispensable; for when men, through ignorance of the *compound Nature* of man, slight the

* —— Multi enim multa sciunt, *et seipsos nesciunt:* sed qui *seipsum nescit nihil bene novit*, quàm alia scire et se nescire, quid aliud est quam seipsum gravius condemnare, &c. Doct. & Stud. c. 13.

com-

common means, which God has revealed, to guard their minds against *intellectual deceptions*, they are sure to be perverted *in their principles* to the imminent danger both of body and soul! Such an one, probably, thinks himself *too judicious* a critic to admit the Mosaic account of the subject now before us, viz. *the Fall of man*; at least in the *literal* sense of the text: so that the doctrines, which I propose to collect from it, will have very little weight, I fear, with men of that stamp. Nevertheless, as there are many doctrines in other parts of Scripture, which corroborate the *literal* meaning of that relation, and as there are also several circumstances discoverable in the *Nature of Man*, which cannot otherwise be reasonably accounted for, I must beg my readers to excuse me, even if they think me too prolix in my examination of that part of the sacred history, which I conceive to be ab-

absolutely necessary for the obtaining a true practical idea of the *Law of Nature*, and the *Principles of Action in Man*.

God delivered a clear and express Law to *Man* before the fall; —"but of "the tree of *Knowledge of Good and* "*Evil, thou shalt not eat of it:*" and then follows the denunciation of punishment;—"for *in the day* that thou "eatest thereof, *thou shalt surely* DIE." Gen. ii. 17.

This was the *first and only penal Law;* A FORFEITURE OF LIFE! And though we find afterwards, that the declared punishment was not immediately executed according to the letter (that is, the penalty of *death* was not inflicted on *the day* of the transgression, as it seemed to be at first ordained) yet this affords no just exception against the truth and propriety of the relation.

The

The same ALMIGHTY BEING, who had *a right* (as all things are his own) to prohibit the action above mentioned, and to assign a punishment for disobedience, had certainly *a right* also to respite, or postpone, or even to remit (if he had been pleased to do so) the execution of *the Law* which he himself had ordained. But for the present it is sufficient to remark, that the *nature of the penalty* had been clearly revealed to our first parents, and was as clearly understood by them, so that they were sufficiently sensible of their obligation to observe the said *Law*, previous to their breach of it: which plainly appears by the speech of the woman to the tempter, viz. "But of the fruit of the tree in "the midst of the garden, GOD *hath* "*said*, ye shall not eat of it, neither "shall ye touch it, *lest ye die*."

After

After so clear an acknowledgment of the *divine* precept, the act of taking the fruit (which otherwise in itself would, probably, have been no crime) was certainly a *wilful sin* of a very heinous nature, being a *gross contempt of God's word*, for which our first parents very justly incurred the *penalty of death*, which, they were previously told, must be the consequence of disobedience.

They had received this caution even *from God himself*, whom they knew to be their Maker and Supreme Lord; and yet the unwary woman unhappily listened to an assertion, that was absolutely contradictory to her *Creator's word*, and thereby drew upon herself, and all her descendants, the irrevocable doom to *labour!*—*pain!*—and *mortality!*

Perhaps the haughty philosopher will now be ready to arraign the justice of the

the divine decree, which involved the innocent progeny (that is, innocent with respect to this particular crime) in the punishment of their *guilty parents;* but if he will patiently follow me through this examination of *Human Nature,* he will, perhaps, be able to form a better idea of the *Nature of original Sin,* and of the cause of its being intailed, (or rather *the effects* of its being *intailed)* on all the descendants of Adam. For the immediate *effects* of that *original Sin* of our first parents, was the acquisition of *an additional faculty* (even of a divine attribute) to the *Nature of Man,* which of course descends from these original stocks by *natural inheritance* to all their progeny, and thereby inevitably *involves them all* in the same condemnation; the manner of which shall be more particularly explained hereafter This very ancient example of punishment for a *contempt of God's word* (the

direful effects of which, *labour, pain,* and *mortality,* are ever before us) should teach mankind the extreme danger of paying attention to any doctrines and interpretations of Law or Religion, that have the least tendency to oppose or contradict the literal or most obvious meaning of God's word; for the efforts of our *spiritual Enemy* are never more baneful, than when he is pleased to assume the office of a commentator on the Laws of God; in which character he is frequently discoverable; for though he does not now present himself *outwardly* or *apparently,* as at first, in the assumed shape of a serpent, yet the venom of his doctrines is too often sufficiently distinguishable, both in the writings and discourses of men! And it is remarkable, that his first attempt against mankind should be in the capacity of a *critick* on the *Divine Law!* The influence of *spiritual enemies* is indeed a distinct *Principle of*

of Action in Man, which shall be more particularly mentioned in the course of this Tract.

But to return to the first fatal instance, before mentioned, of Satan's success, in misleading mankind, *which* occasioned another distinct *Principle of Action in Man.*

It appears that the Tempter was well acquainted with the true nature and effects of the forbidden fruit, which he declared, indeed, but not without uttering, at the same time, a notorious falsehood. "Ye *shall not surely die,* (said "he) for God doth know, that in the "day ye eat thereof" (viz. of the fruit taken from the tree of knowledge) "then your eyes shall be opened: and "*ye shall be as gods, knowing Good and "Evil.*" Gen. iii. 4, 5.

Now

Now this acquisition of *Knowledge*, which the Tempter promised, was really such as he represented it, viz. a *Divine Attribute* (" Ye shall become *as gods, knowing Good and Evil*") ;—so that, in this one respect, indeed, his intelligence was *true :* for the inspired historian has recorded also the words of God himself to the same effect :—" And the Lord " God said, Behold, the man *is become* " AS ONE OF US, *to know Good and* " *Evil.*" (Chap. iii. 22.) But *truth* is much more deceitful and dangerous, even than *falsehood itself,* when, for the purpose of misleading, it is maliciously blended with the latter ; for notwithstanding the Deceiver's flattering assurance to our first parents, that *they should " not die ;"* yet *in the very day* (as it seems) *of their transgression,* they heard the tremendous sentence of *misery* and *death* pronounced against them! and though it was not *then* finally executed, as they had reason

to

to expect it would, according to the tenor of the Law before declared, on which the judgment was founded, (for God never judges men *without Law*, like the arbitrary princes of this world) yet the said *Law*, by which their lives were expressly forfeited, was sufficiently fulfilled *by the condemnation* of the transgressors (on the *very day* of their offence) to *mortality*; whereby their once *immortal* bodies were rendered continually liable to *diseases, injuries, misery*, and *death*, as the bodies of all their descendants have ever since been! and they were no longer entitled even to the food necessary for the support of their poor *mortal* bodies, without severe *labour, care*, and *assiduity!*—" Cursed is the " ground for thy sake; *in sorrow* * " shalt

* *In sorrow* (or rather *in labour*) for בעצבון is the expression in the original; which, in the Targum, is explained by another Hebrew word (עמל) signifying rather *fatigue* or *labour*, than *sorrow*; and as the necessity of man's

" shalt thou eat of it all the days of thy " life. Thorns also and thistles shall it " bring forth to thee: and thou shalt " eat the herb of the field.—In the " sweat of thy face" (said God to his guilty creature man) " shalt thou eat " bread, *till thou return unto the ground*: " for out of it wast thou taken: for dust " thou art, and unto dust thou shalt re- " turn." (Gen. iii. 17 to 19.)

These have ever since been the conditions of human life; and though some men, who have store of worldly goods, endeavour to cast away care, and seem

labour was the more immediate consequence of the earth's new propensity, through the curse, to bring forth thorns, thistles, and useless weeds, it seems the most *expressive* rendering in this place, and most suitable to the context in the following verse: " *In the sweat of thy face* " *shalt thou eat bread.*" In the Vulgate also it is rendered, " *in laboribus* ;" and by Pagninus, " *in labore.*" The *same word* is also necessarily rendered " *Labours*" in Isaiah lviii. 3. וכל עצביכם תנגשו, " and *exact all your labours;* and in Proverbs v. 10. ועצביך בבית נכרי " Lest strangers be filled with thy wealth, *and* THY LABOURS *be in the house of a stranger.*"

to

to live in a state of opposition to this general rule, yet they only deceive themselves; for no descendant of Adam, be he ever so rich, has any right *to eat the bread of idleness;* nor can he do so without offence against *his own soul,* as well as against this universal ordinance of God.—If Providence has afforded him *wealth and leisure,* he is accountable *for both;* being only a steward *for life;* after which, the performance of his duty to God, to his country, to *his neighbours,* nay, to *mankind in general,* his *brethren of the universe,* will be strictly scrutinized, and punished in proportion to the degree of his *wilful* neglect and disobedience; since nothing is more clearly revealed, than that *all mankind* lie under an indispensable obligation *to improve* their talents for *all these duties,* as well as to *use* them whenever there is an opportunity; so that the man who neglects to employ, in these

these services, a due portion of that *leisure*, which his rank, or situation in life affords him, may justly be said to mispend his *Master's time*, for it is *not his own:* and such an one must inevitably suffer with the "*unprofitable servant*," described in the Gospel, who neglected to *improve* his *talent;*—"Cast ye the *unprofitable servant* into "outer darkness!—There shall be "weeping and gnashing of teeth." Matt. xxv. 30. See the whole parable from the 14th verse, whereby it plainly appears, that mankind are laid under an indispensable necessity to improve their respective *natural talents*, to the best of their power, for their *Lord's service*.

The *affluence*, and *unemployed leisure*, therefore, of many persons, whom we daily see amongst us, afford no just exception to God's general ordinance concerning the hard conditions of human life.

life. It is almost too obvious to be mentioned, that riches and hereditary honours procure no exemption from the most material part of that sentence, viz. "*to dust thou shalt return!*" And that the time and manner of that *returning* to the *dust*, or to the *ground*, is *equally unknown* to the rich and to the poor, though to both *equally certain*: so that no man, not the greatest or most independent, can claim even a single day before-hand as his own: "*I will say to* "*my soul*" (saith the rich man in the parable), "*Soul, thou hast much goods laid* "*up for many years: take thine ease,* "*eat, drink and be merry. But God* "*said unto him, Thou fool,* THIS NIGHT "THY SOUL SHALL BE REQUIRED OF "THEE; *then whose shall those things* "*be which thou hast provided?* Luke xii. 19, 20. Wherefore, with respect also to the other part of the punishment for *the original sin* (viz. the doom *to la-*

bour) let those men, who think themselves exempted, by their rank and fortunes, from the *necessity* of employment; who think they have a right to *spend their time*, as well as *their money*, just as they please, for their own amusement and mere self-satisfaction; and seem to enjoy *leisure* and *ease*, as if God's general ordinance to all mankind had been partial, or of none effect! Let such men, I say, be reminded of the alarming dreadful sentence pronounced by "the *Lord of the vineyard*" in the parable. "Behold, these three years I "come *seeking fruit* on this fig-tree, "and *find none*: cut it down, *why cum-* "*bereth it the ground?*" * How absurd therefore is *the pride* of those men, who value themselves on account of *territorial* authority (whether public or private) and yet live as if the importance, which they assume in right

* Luke xiii. 7.

of

of *landed possessions,* or *hereditary rank in life,* might of itself be esteemed a sufficient merit without the cultivation of any other! But let them remember, that there is a "*Lord of the vineyard,*" * to whom all things belong, † and to whom a strict account must be rendered of every *trust,* ‡ and of every *possession,* whether of lands, or of governments: so that the dominions and estates of *all temporal lords and landowners* (be their right of tenure ever so unexceptionable among men) are yet so

* "The Lord most High is terrible; he is *a great King over all the earth.*" Psal. xlvii. 2. 7.

† For though *God* "*hath given the earth* to the children of men," Psal. cxv. 16. yet "the EARTH IS THE LORD'S and the fulness thereof, the world, and they that dwell therein." Psal. xxiv. 1.

‡ "For *(the kingdom of heaven is)* as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two," &c. "After a long time the *Lord of those servants cometh,* and reckoneth with them," &c. Matt. xxv. 14. to 30. "Give an account *of thy stewardship:* for thou mayest be no longer steward." Luke xvi. 2.

far

far from being *their own*, that even they themselves, whenever they acquire a habit of *mispending* their *time* and *wealth*, are justly esteemed as INCUMBRANCES upon that very *ground*, in which all their *imaginary consequence* is planted! Now, shall we envy the rich man's enjoyment of *unemployed leisure*, if this be the consequence? Far better had it been for such a person to have endured, with the meanest labourer, the common lot of man, and in the *sweat of his face to have eat his bread*, * than thus to have lived an unworthy exception to *the general decree*, thereby rendering himself in the sight of God, as one that "*cumbereth the ground!*" It would be well for mankind, if *the consideration of this sentence* might be esteemed also a *general Principle of Action*; but, alas! we are all too apt to mispend our time in some degree; yet it is a failing to which the

* Gen. iii. 19.

rich

rich are more particularly liable. They are not compelled by necessity, like other men, to think for themselves; and from thence a fatal, inconsiderate notion is too apt to prevail among them, viz. that *their time is their own;* and therefore, as they presume upon a supposed right to spend their *leisure,* according to their own *Will and Pleasure,* they necessarily mispend their *substance* also, for which they are *equally accountable;* and as riches are also the ordinary means of procuring the sweets and enjoyments of life, they are, consequently, a continual source of temptation, as well to acquire them *unjustly,* as to expend them *improperly.* From hence, probably, arises the extreme danger of *riches* to the spiritual welfare of mankind! "Verily I say unto you" (said our Lord) "that *a rich man* shall hardly "enter into the kingdom of heaven. "And again I say unto you, it is easier for

" for a camel to go through the eye of a " needle, than for *a rich man* to enter " into the kingdom of GOD." Matt. xix. 23, 24. " Go to now, ye *rich men*,— " weep and howl for your miseries " that shall come upon you !" James v. 1.—" Son, remember that thou in " thy life-time receivedst thy *good* " *things*, and likewise Lazarus *evil* " *things*: but now he is comforted, " and thou art tormented," Luke xvi. 25. It is, nevertheless, through *the additional faculty* before-mentioned, which human nature acquired by the transgression of our first parents (viz. *the Knowledge of Good and Evil)* that *Sin* is imputed to us, whether we be rich or poor.

Our *spiritual Enemy* envied the happiness of mankind in their original state; and, therefore, artfully led them to the criminal usurpation of *forbidden Knowledge*, that they might, thereby, be rendered accountable to THE ETERNAL JUDGE

JUDGE for all their thoughts, words, and actions; and, *through Knowledge*, become guilty before GOD, and continually subject to *Sin* and *Death!* For this *divine Knowledge* obliges us (howsoever we act) to *approve*, at least, of virtuous actions, and to *condemn* vice; so that, when men transgress, it is, for the most part, *knowingly*, or *wilfully*: and as "*the strength of sin is the Law*," * so the *guilt* of every criminal action is *with justice* imputed to us, because we have *wilfully* offended against this *natural Light, or* LAW in our hearts, by which we ought to have known how "*to refuse the evil, and chuse the good.*" Isa. vii. 15.

The Gentiles, without the knowledge of Scripture, nevertheless acknowledged this principle. "Law" (according to

* "The sting of death is sin; *and the strength of* "*sin is the Law.* But thanks be to God which giveth "us the victory through our Lord Jesus Christ." 1 Cor. xv. 56, 57.

Cicero)

Cicero) " is a *supreme Reason* planted in " nature, which commands what *ought* " *to be done,* and *prohibits the contrary;*" and he affirms, that " the same *Rea-* " *son,* when it is established and per- " fected in the mind of man, is *Law*."

" Lex" (says he, in his first Book *de Legibus)* " est *Ratio summa, insita* " *in Naturâ,* quæ jubet ea quæ faci- " enda sunt, prohibetque contraria. " Eadem *Ratio,* cum est in hominis " mente confirmata et confecta, *Lex* " *est.*" See Tom. 4. of his Works, p. 219.*

Here the enlightened Heathen writer plainly acknowledges the *Principle* as *natural to Mankind* (—" Ratio summa, " *insita in Naturâ*") and yet esteemed it, at the same time, *a divine Attribute,* by some means imparted from God (—" recta, et *a numine Deorum tracta* " Ratio") though he might probably be

* Hamburgh Edition 1618.

unac-

unacquainted with the occasion of its being engraffed in Human Nature. He mentions this Attribute again, in his second Book *de Natura Deorum*, where he speaks of Prudence, or the *choice of Good, and rejection of Evil*, "as a *univer-* " *sal Law* common to God *and Man*."

" Sequitur ut *eadem* sit in his, quæ in " genere humano, *ratio, eadem veritas* " utrobique sit, *eademque Lex;* quæ est " *recti præceptio, pravique depulsio.* Ex " quo intelligitur, *prudentiam* quoque, " *et mentem* à *Diis ad homines perven-* " *isse*," &c. (Tom. 4. p. 157.) And in his first Book *de Officiis*, he more particularly defines the *Law of Nature* in Man, by describing the double bias of soul, viz. *Appetite* and *Reason*, and instead of laying down Appetite, or the *Pursuit of Happiness*, as *the Rule of Obedience* (which some very eminent and learned lawyers have done) he wisely

reverses that rule, and thence forms an unexceptionable *Rule of Action*, viz. that Reason must rule, but Appetite obey. See his own words: "Duplex "est enim vis animorum, atque na- "turæ: una pars in *appetitu* posita est, "quæ est ὁρμὴ Græcé, quæ hominem "huc, et illuc rapit: altera *in ratione* "quæ docet, et explanat, quid *faciendum, fugiendumque sit*. Ita fit, ut *Ratio* "præsit, *Appetitus* vero obtemperet." Tom 4. p. 248.

He also clearly describes this natural instinct, "*the Knowledge of Good and* "*Evil*," under *the title of Common Sense*, "*Communis Intelligentia*," and lays it down as the *Law*, or *Rule* of *Nature* ("*Naturæ Norma*") for distinguishing *good Laws* * from bad, *right* from *wrong*, and *honourable* from *base*, which

* What a profitable and convenient reduction might be made in the bulk and number of our *Statute Books*, (especially of the later volumes) upon a revisal conducted strictly according to this excellent rule!

certainly

certainly is a much safer *Principle* to rely on than "*Self-love.*"

"Atqui nos Legem *bonam* à *malâ*, "nulla alia nisi *Naturæ Norma* divi- "dere possumus. Nec solùm *jus* et "*injuria* à natura dijudicatur, sed "omnino omnia honesta, ac turpia. "Nam et COMMUNIS INTELLIGENTIA "nobis notas res efficit, easque in ani- "mis nostris inchoavit, ut *honesta* in "virtute ponantur, in vitiis *turpia*. "Hæc autem in *Opinione* existimare, "non in *Natura* posita, dementis est." De Legibus, Lib. 1. Tom. 4. p. 222.* And the Apostle Paul has also given a strong testimony concerning the power and influence of this instinct, or *first Principle* planted in *human Nature*.

He informs us, that some men, who had not the written Law of God, were,

* Hamburgh Edition 1618.

never-

nevertheless, capable of doing *by Nature* (or Instinct) the things contained in the Law—" For when the Gentiles, which " have not the Law, do *by Nature* " the things contained in the Law, " these, *having not the Law, are a Law* " *unto themselves;* * which *shew* the " work

* We find a remarkable instance of the " *Natural* " *Dictates of Conscience*," in the behaviour of " *Tubourai* " *Tamaide*," (a poor uninstructed inhabitant of the remote island of Otaheite) when he was unjustly charged with stealing a knife. The story is related in the account of Capt. Cook's voyage (Vol. 2. p. 101.) and the singularity of the circumstances leads the writer to the following remark: " Upon this occasion it may be observed" (says he) " that these people have a *Knowledge* of RIGHT " and WRONG from the mere dictates of *Natural Con-* " *science*; and voluntarily condemn themselves when they " do that to others, which they would condemn others " for doing to them. That Tubourai Tamaide felt the " force of *Moral Obligation* is *certain*; for the imputation " of an action which he considered as indifferent, would " not, when it appeared to be groundless, have moved " him with such excess of passion."—But to what shall we impute the lamentable *Change* of PRINCIPLE in the same person, who was afterwards (on another occasion) absolutely *convicted of theft*? May not the licentious example of the English (whose criminal indulgences among the poor Indian women, proved that they had no fixed regard

" work of the Law written in their " hearts, their conscience also bearing " witness " (or the conscience witnessing with them) " and their thoughts " the mean while" (or between themselves) " accusing, or else excusing one " another; " &c. Romans ii. 14, 15.

This necessarily implies a *natural Knowledge of* GOOD *and* EVIL, so that this *divine faculty,* or instinct in *the Nature of Man,* seems plainly to be the grand *Principle,* whereby men, *who have " not the Law, are a Law unto " themselves.*" (Rom. ii. 14.) And this I apprehend to be, properly, " *THE " LAW OF NATURE" in* MAN, *the Law written on our hearts,* or the *Conscience,* which bears witness with us, as the Apostle declares in the following

regard for that pure religion which they professed), have occasioned the corruption of the poor Heathen's morals, and natural Principles of Virtue? He was certainly become a worse man by his acquaintance with them!

verse;

verse:—Our "thoughts the mean while "*accusing*, or else *excusing us*;"—for there are few men so bad, as not to have been, at some time or other, sensible of remorse, through the accusation above mentioned of *their thoughts*, or *Conscience*. For what are these *thoughts* which *accuse* and *excuse*, but *Conscience* itself; that is, the very same *Principle*, only differently expressed by the Apostle, for the sake of explanation? And again, this *Conscience*, which *bears witness*, is not *a different*, or *distinct Principle* from "*the Knowledge of Good and Evil*," but only another name or mode of expressing *the same Principle*; or if it be so defined by some writers, as to appear in any degree *different* or *distinct* from the latter, it cannot, at most, be otherwise esteemed than as a *different effect* of that same *Divine Knowledge*: and the like may be said of *Sinderesis* (συντηρησις) as well as of "*the Law of "Reason*;"

" *Reason;*" both of which some authors have treated as *distinct Principles* from *Conscience,* notwithstanding that all these separate heads, *Sinderesis, Reason,* and *Conscience,* are necessarily resolved into one single principle or foundation, viz. "*the Knowledge of good* " *and Evil,*" to which the enquirer is naturally led, in attempting to define them; for indeed this same indentical *Principle* or *Power* is equally attributed to them all. "*Sinderesis*" (says the author of Doct. et Student), " is a *na-* " *tural Power* of the soul, set in the " highest part thereof, *moving and* " *stirring it to Good,* and *abhorring* " *Evil*"*. What is Sinderesis therefore, when thus explained, but the natural

* See Doct. et Stud. English version, 1668 and 1746. Dialogue 1. Cap. 13; but in the Latin copy of 1604, it is in the 11th Chapter. " *Sindercsis* est *vis motiva* seu " *potentia naturalis animæ rationalis,* quæ semper est " nata figi in superioribus partibus animæ *movens* et " *stimulans*

tural *Knowledge* in Man to *reject the Evil, and chuse the Good?* REASON is also explained by this celebrated author to the same effect:— "After "(or according to) the Doctors—*Rea-* "*son* (says he) is the power of the Soul "that *discerneth between* GOOD *and* "EVIL, and between GOOD *and* BET- "TER, comparing the one with the "other: the which also sheweth virtues, "*loveth* GOOD, and *flieth* VICES." *

In

"*stimulans* ad BONUM, *et abhorrens* MALUM," &c. Doct. et Stud. Cap. 11. And again: "Sinderesis etiam est "Principium quo *ad speculativa* et quo *ad operativa*;" (and therefore a "*Principle of Action.*") "Exemplum de speculativis; ut omne totum est majus sua parte, quodlibet est, vel non est. Exemplum de *operativis* ut *nullum* MALUM *est faciendum: BONUM est prosequendum et similia.* Et, ideo, *Sinderesis* dicitur à quibusdam *Lex Rationis*, quia principia *Legis Rationis* ministrat, quæ ei insunt à *Natura*," &c. Ibid. Cap. 11.

* See Chap. 14. in the English versions of 1688 and 1746; but the 12th Chapter in the Latin original according to the Edition of 1604: *Ratio*, secundum Doctores, est ipsa vis animæ *rationalis* quæ consulit et *discernit*

In the beginning of the Chapter, he expresses himself, as if he supposed that Man was indued with this divine faculty of *Reason* before the fall, even at the time "when he was created;" * a doctrine

cernit inter BONUM *et* MALUM et MELIUS comparando unum ad alterum, quæ etiam virtutes eligit, et Deum diligit. Et dicitur non solum *Cognitiva*, sed etiam *Motiva;*" (and therefore a "*principle of Action.*") "Cum autem "judicat aliquid esse *bonum* vel *malum* et ibi sistit, sic "dicitur *Cognitiva:* si vero ulterius procedat, indicando "aliquid esse *bonum* ut fiat, vel *malum* ut evitetur, sic "dicitur *Motiva.* Si vero adhuc amplius procedat et "non solum indicat aliquid esse *bonum* ut fiat, sed etiam "*id fieri appetit*, sic dicitur *liberum arbitrium*, nam *libe-*"*rum arbitrium* apprehendit *rationem*, et *voluntatem.* &c. Cap. 12.

* Cap. 12. "De *Ratione. Quando primus Homo* "*creatus est* percepit duplicem à Deo oculum. Exte-"riorem scilicet et Interiorem. Exteriorem carnis quo "visibilia cerneret. Et interiorem *Rationis* quo invi-"sibilia agnosceret atque divina: per illum carnis ut "visibiles posset hostes aspicere, cognoscere, et vitare, "per illum *Rationis*, ut spirituales hostes contra ani-"mam decertantes superare valeret," &c. Thus Englished in the Editions of 1668 and 1746, Chap. 14. Of Reason. "*When the first Man Adam was created*, "he received of GOD a double eye, that is to say, "an outward eye, whereby he might see visible things,

doctrine which, certainly, is erroneous. That our first parents received from God, when they were first created, a due proportion of *Reason* suited to their original condition, is not to be doubted; but there is no authority whatever to warrant the supposition of their being at first indued with that *Perfection of Reason,* that Attribute of a *Divine and Spiritual Nature,* which afterwards became *natural* to Man; though the worthy author apparently means this supreme degree of *Reason,* when he tells *us,* that Man, by the gift of Reason, is "*made like to the dignity of angels,** "discerning truth from falsehood, and "*Evil* from *Good;*" whereas it appears

"and know his bodily enemies, and eschew them; "and an inward eye, that is, the eye of reason, whereby "he might see his spiritual enemies that fight against his "soul, and beware of them," &c.

* "— per quam etiam *Angelicam imitatur dignitatem* "à falso discernendo verum, et à bono malum. Quam- "obrem valde à sua degenerat origine quoties *veritatem* "*discernere negligit,* atque *malum bono* preponit." Ibid. c. 12.

very

very plainly from the Scriptures, that this Perfection of Reason was afterwards acquired by unlawfully eating the fruit of *the Tree of Knowledge;* for it is plain, that the desire of *acquiring Knowledge* was part of the temptation to transgress: ("a *tree to be desired to make one wise,*" said the deluded Woman) and it was not until they had both of them eaten the forbidden fruit, that God said, "Behold, the Man *is become* AS ONE OF "US, to *know Good and Evil;*" (Gen. iii. 22.) thereby plainly alluding to the *Knowledge then newly acquired* by the forbidden fruit; and they were driven out of the garden, we are expressly told, to prevent a further *acquisition* to the Nature of Man, viz. "*lest* he put "forth his hand, and *take* (וְלָקַח) *ALSO* "*of the tree of Life, and eat and live* "*for ever;*" and therefore it is certain, that Man was not enlightened by the Divine *Law of Reason* within himself, when

when he was *first created;* or at least not with so great a share of it, as has since been justly attributed to Human Nature.

The third article which I have before mentioned, as a principle necessarily included in that divine Knowledge of *Good and Evil,* which our first parents unlawfully took upon themselves, is CONSCIENCE; and the ingenious author of Doctor and Student, before quoted, in describing the meaning of the word *Conscience,* has accordingly explained it exactly as if he had been defining the true purpose of the former *Principle,* the *Divine Knowledge of Good and Evil.* "So GOD" (say he) "has placed *Con-* "*science* in the midst of the rational "soul, as a light by which it should "discern what it *ought to do,* or ought "not to do."* This is exactly the

* "Sic Deus posuit *Conscientiam* in medio animæ "rationalis, tanquam Lumen quo discernet quid facere, "vel non facere debeat." Doct. et Stud. c. 13.

purpose

purpose of "*the Knowledge of Good and* "*Evil,*" viz. that we should use it "as "a light to discern what we *ought to* "*do,* or *ought not* to do," or, in Scripture words, that we "may *know* to refuse "the Evil, and choose the Good." Isa. vii. 15. and again in the 16th verse.

From what has been said, it must appear, that *Conscience, Reason,* and *Synderesis,* though sometimes treated as *distinct Principles,* are nevertheless essentially founded on one *Great Principle,* viz. the *Divine Knowledge of* GOOD *and* EVIL; and when our first parents, contrary to the commands of God, took *that Knowledge* upon themselves, the immediate effects of it were the most pungent workings of *Conscience!* They were *conscious* of their disobedience to God! *Conscious* of their shame and nakedness! *Conscious* that the Divine Justice must pursue them, so that they would have even hid themselves,

selves, had it been possible, from the presence of their Almighty Creator! But how vain was the attempt to fly from God's universal presence,* when they could not even separate themselves from the anxious warnings and forebodings *even of* their own *Consciences!* For *Conscience* maintained its new habitation in their throbbing breasts, attending them in their most secret retirement with a stinging remembrance of their disobedience and ingratitude! And as the wilful taking of *Conscience* upon them-

* The universal presence of God is most elegantly described by the Psalmist: "Oh! whither shall I go "from thy spirit? or whither shall I flee from thy pre- "sence? If I ascend up into heaven, thou art there. If "I make my bed in hell, behold, thou art there. If I "take the wings of the morning, and dwell in the utter- "most parts of the sea, *even there* shall thy hand lead "me, and thy right hand shall hold me. If I say, *surely* "*the darkness shall cover me:* even the night shall be "light about me" (that is, with respect to God's knowledge of my thoughts and actions): "*yea, the dark-* "*ness hideth not from thee,*" &c. See the whole 139th Psalm. "O Lord, thou hast searched me, and known me," &c.

selves

selves was the cause of all their *misery;* so the effect of that *one fault* was the entailing *Sin* and *Death* on all their descendants (who by the *Laws of Nature* must, necessarily, partake of that *Nature* which their parents so unhappily assumed) for thus—" by *one Man* " *Sin* entered into the world" (as we are informed by the great Apostle of the Gentiles) " and *Death* by *Sin;* and " so *Death* passed upon *all Men*" (ἐφ ᾧ) in or through whom " all have sin- " ned." For until *the Law*" (that is, even before *the written Law of Moses*) " Sin was in the world: *Also* Sin* is " not imputed when there is *no Law,* " *But* † *Death* reigned from *Adam* " *to Moses,* even over them who had " not sinned after the similitude of

* *Also*, or *moreover*—The original word is δε, which in this place, on account of the context, seems more intelligible if rendered *also,* than " *but;*" which latter is the common version.

† *But* seems better to express the meaning of Αλλ' in this place, than the common rendering *nevertheless*, which gives a different turn to the sense.

" Adam's

" Adam's transgression," &c. (Rom. v. 12. to 14.) Apparently meaning, that as " *Death*" (which was the effect and punishment of *imputed Sin*) " *reigned* " from Adam to Moses," (that is, " *until the Law*," *αχρι νομου*) so we ought to conclude, that some sort of *Law*, previous to that of Moses, preceded *Sin*, as *Sin* preceded *Death*, viz. (" *as Sin*, " *hath reigned unto Death*," see ver. 21.) for otherwise *Death* could not have *reigned* before the *written Law;* and consequently *the Law*, to be understood, by which " *Sin entered into the world*," and by which " *Death passed upon all*," and " *reigned from Adam to Moses*," was the *Law* of internal *Knowledge*, or *Conscience*, by which *all Men*, from the time of our first parents (Christ alone excepted) are convicted *Sinners!* For as the *Ways of Man* are not equal to his assumed *Knowledge*, he is thereby rendered *guilty*, and obnoxious to *the eternal*

nal Justice of GOD, "in whose sight shall "no man living be justified!" (Psal. cxliii. 2.)

Hence a temporal DEATH, or departure from this world, is not the only fruit of *Sin*, but there is also a "*certain fear-*"*ful looking for of judgment*, and *fiery* "*indignation*," &c. (Hebrews x. 27.) the *sense* of which is so deeply imprinted on the human *Conscience*, that even the most hardened offender is, at some time or other, affected with it: otherwise *Sin* could not be esteemed "*the Sting of Death*"—For if the natural light of *Human Reason* would permit men to indulge themselves with a positive assurance, that *Death* is really the last period, or *final dissolution* of their *existence*, the *Consciousness of Sin* would not increase *the Fear of Death*, and could not, therefore, with propriety be esteemed "*the Sting of*

" *Death.*" *Death* is, indeed, the King of Terrors; and Nature shrinks at its approach! But the anguish of the guilty and unbelieving soul springs from a deeper source than *Death!* viz. the dread of what must follow it! This is a further effect of *Reason* and *Human Knowledge:* for though a man refuses to be bound by the eternal Laws of *Reason,* yet *Reason* will inform him of his *guilt,* and *its deserts,* and vindicate her injured *Laws* by *dreadful expectation!* for the very Devils believe and tremble! (James ii. 19.)

Horrible gloom! when *Reason* sees no ground for hope!—Thus *Conscience,* though not obeyed, is *Conscience* still; and a time, we know, *will surely come,* when men shall " begin to say to the " mountains, *fall on us;* and to the hills, " *cover us!*" (Luke xxiii. 30.) *

Death,

* See also Revelation vi. 15, 16. " And *the Kings* " *of the Earth,* and the great men, and the rich men, " and

Death, therefore, it is manifest, is not the *only* object of the sinner's fear, or men would never seek *a hiding-place* in what must be their *graves,* by wishing to *be buried* under the very mountains and hills, with the vain hope of secreting themselves from the wrath to come! —And who is free from sin?—In the sight of God "*shall no man living be* "*justified,*" (Psal. cxliii. 2.) And "*with-* "*out shedding of* BLOOD *is no remission.*" (Heb. ix. 22.) Wherefore it is manifest, that the BLOOD of every man is forfeited before God!—But the Almighty was graciously pleased to accept the BLOOD of animals (probably as an acknowledgment of that forfeiture, and as

" and the chief captains, and the mighty men, and every " *bondman*, and *every freeman*" (for all will be *equal* in that tremendous day) " hid themselves in the dens, and " in the rocks of the mountains; and said, *Fall on us,* " *and hide us* from the face of him that sitteth on the " throne, and from the *wrath of the Lamb:* for the great " *day of his wrath is come,* and who shall be able to " stand?"

a type

a type of a future and more effectual redemption) to atone for human guilt—"*For the life of the flesh*" (said God to Moses) "*is in the* BLOOD: *and I have* "*given it to you upon the altar,* TO MAKE "AN ATONEMENT *for your souls:*" *for* "*it is the* BLOOD *that makes an* ATONE-"MENT *for the* SOUL." (Lev. xvii. 11.)

But as the *Necessity of Redemption* is thus obvious, so the *means of obtaining it* has been as clearly revealed: and therefore the same innate *Knowledge of Good and Evil,* which has rendered us obnoxious to GOD'S *Eternal Justice* through disobedience, will lead us (if we use it as we ought) to repentance and amendment; and consequently to reconciliation and eternal happiness, through that more effectual propitiation and redemption, to which all mankind are invited by the Redeemer himself, who is "*the* WAY, *and the Truth, and* "*the Life:*" as "*no man cometh unto*

"*the*

" *the Father, but by* him." (John xiv. 6.) " For if through *the offence of* ONE" (our first parent Adam) " MANY be " *dead;* much more the grace of God, " and the gift by grace, *(which is)* by " ONE *Man, Jesus Christ,* hath abound- " ed unto MANY. And not as *(it was)* " by *one* that sinned *(so is)* the gift; " *for the judgment (was)* by *one* to " condemnation, but the free gift *(is)* " of *many* offences unto justification," &c. (See the contrast as carried on by the Apostle Paul, in the 5th chapter of his Epistle to the Romans.)

Men seldom fall, indeed, into any very gross *offence* against the *Eternal Law,* till they are *initiated,* as it were, by lesser crimes; and have gradually stifled the natural restraint of the *innate Knowledge* or *Conscience* before described; and then they are no longer worthy to be called *Men,* being more properly *Brutes;* because

because *Conscience*, or the *Knowledge of Good and Evil*, which should distinguish the *Nature of Men* from *Brutes*, doth no longer influence their actions.

The state, indeed, of such unhappy men is worse than that of brutes; because there is still another capital distinction in their nature, which wicked men cannot cast off, as they do *Conscience!*—they have a *living Soul*, which must, inevitably, be accountable for *all their actions*, as I have before remarked; and, therefore, when they prefer the temporal gratification of their passions (whether of *Pride, Love of unlimited Power, Avarice, Lust, Hatred*, or *Selfishness*) to the eternal welfare of their souls, they may be said to *sell themselves for nought*; because all unlawful passions are increased, instead of being satisfied, by indulgence; so that there

is

is *no Bondage* so wretched as that of *Sin;* * *no Slave* so truly miserable, as the man who is *a Slave to his passions.* † And, therefore when we, are endeavouring to trace out "*the Law of Nature and* "*Principles of Action in Men,*" it would be unreasonable to search for it *among Slaves* (I mean those that are *Slaves* to their passions) because such MEN *are not their own masters,* and consequently are not worthy the name of MEN. It would be neither just or charitable to

* ——" They allure through the lusts of the flesh, " through much wantonness, those that were clean (or " for a little) escaped from them who live in error. While " they promise them *Liberty*, they themselves are the *Ser-* " *vants* (or *Slaves*) of *Corruption:* for of whom a man " is *overcome*, of the same is he brought in *Bondage.* 2 Pet. ii. 18, 19. See also the remainder of the same chapter for the lamentable consequences of that *wretched Bondage*, the *Service* of Sin!

† " Whosoever committeth Sin, is the *Servant* (or " Slave) of *Sin.*" (John viii. 34.)—" For the truth of " this conclusion no further or better proof can be ex- " pected than our Saviour's authority." Dr. Jackson, Book 10. Ch. 17.

draw

draw our conclusions concerning the *Nature of Man* from that depraved state of *Human Nature,* wherein the proper and *natural distinction* of *Manhood (the* KNOWLEDGE *of* GOOD *and* EVIL, which we *naturally* inherit from our first parents) has lost its influence!

NO MAN, indeed, is *perfect; neither are* ALL MEN *depraved;* and though the *depraved* state of man may, perhaps, be *most general,* it, certainly, is not *universal;* and therefore "*the universal* "*Principle of Action in Man*" is not to be drawn from thence. But it will be still much more profitable for us to remember (when any *Rule of Obedience* is proposed as an *universal Principle of Action)* that it is not so much our business or interest to trace out what REALLY IS "*the universal Principle of Ac-* "*tion,*" as what it OUGHT TO BE. I have already produced the testimony of the most

most learned and able lawyer among the Heathens, that "*the Knowledge of* "*Good and Evil*" is an *universal Principle, natural* to mankind; and he so far esteems it as "*a Rule of Obedience,*" that he lays it down as the foundation of *Law.* "For Law" (says he again in another place) "is nothing else but "*right and divinely inspired Reason,* "*commanding what is honest,* and "*forbidding the contrary.*"* But a modern, though very learned and respectable, law commentator, has referred us to a different Principle, as a "*Rule of Obedience,*" which is very liable to be misunderstood: he informs us in page 41, vol. 1. that the Creator "ha "graciously reduced the Rule of Obe- "dience to this *one paternal Precept,*— "*That Man shall pursue his own Hap-* "*piness.*" "This," (says he) "is the

* "Est enim *Lex* nihil aliud, nisi RECTA et *à numine* "*Deorum tracta* RATIO imperans honesta, prohibens "contraria." (Oratio Philippica 11. Vol. 2. p. 487.)

" foundation of what we call Ethics, " or natural Law." Yet, in justice to the worthy author, it must be allowed, that the Happiness, which he speaks of, is not *selfish*, *partial*, or *sensual Happiness* (for that would be a very improper subject for a " *paternal Precept*") but " *real Happiness*," and " *substantial* " *Happiness*," as he further expresses himself in the same page; and no Happiness can be " *real*," or " *substantial*," which is not lasting; so that it is plain this eminent writer means that *lasting* " and *substantial Happiness*" alone, which arises from Obedience to the will of God: for the Knowledge of which he refers us, at the same time, to the Holy Scriptures. See the following page 42.

Yet even such " *substantial Happi-* " *ness*" can only be called an *effect*, of which a conscientious Obedience to the will of God is *one of the causes*; but the

primary

primary cause, or motive to that Obedience in *good Men*, is still different from both; and yet none of them can be the *proper foundation* of Ethics, or *natural Law*.

The learned author has himself assigned a more probable foundation in the preceding page, to which perhaps he might mean to refer by the pronominal adjective "*This*," in the sentence which immediately follows his "*one* "*paternal Precept*," (viz. "*This* is the "foundation of what we call Ethics, or "natural Law,") for he observes in p. 40, that, "CONSIDERING the Creator "only as a Being of infinite *Power*, he "was able unquestionably to have pre-"scribed whatever Laws he pleased to "his creature Man, however unjust or "severe. But as he is also a Being "of infinite *Wisdom*, he has laid down "only such Laws as were *founded* in "*those relations of Justice* that existed

"in

" in the nature of things, antecedent " to any positive Precept."—THOSE " RELATIONS of JUSTICE," then, on which the *other Laws are founded,* are properly THE FOUNDATION. And " these" (the learned writer himself tells us in the following sentence) " *are* " *the eternal immutable* LAWS *of* GOOD " *and* EVIL, to which the Creator him- " self, in all his dispensations, conforms; " and which he has enabled *Human* " *Reason* to discover, so far as they are " necessary for the conduct of human " actions." Thus THE FOUNDATION is clearly laid down, and there is no occasion to assign any other *Motive of Obedience* to the several Laws on *this Foundation,* than what is mentioned in the same sentence, viz. *Human Reason,* by which men are enabled to discover " these eternal and immutable Laws of " *Good and Evil,*" For *the Knowledge* of what *is Good,* or what *is Evil,* is surely a sufficient Motive for *chusing* the one,

one, and *rejecting* the other; because *Good*, when known, is as truly amiable in itself, as *Evil* is detestable and frightful; so that the former most naturally engages our preference, without any other Motive than this *natural Knowledge* of their respective qualities.

Sinister Motives do, nevertheless, too frequently prevail, through the extreme frailty of *Human Nature*, which engages the greater part of mankind in the pursuit of temporal Interest, or partial and sensual Happiness!

So that, if the learned commentator had mentioned *Self-love*, as the *general*, instead of the "*universal Principle of* "*Action*," I should not have thought myself obliged to have taken particular notice of that part of his work.

Several reasons may be assigned why it cannot be admitted as the "*universal* "*Principle of Action*."

And,

And, first, Because the most worthy actions, as I have already observed, are frequently occasioned by a more generous motive than *Self-love*.

Secondly, Because *bad* men are sometimes prompted to *good* actions, through the influence of their own *natural Knowledge of Good and Evil*, when the occasion happens not to interfere with their particular views of private Interest, or their predominant Passions: * for, if this was not the case, it is obvious (con-

* A more remarkable instance of this perhaps was never known, than what my own grandfather experienced in his acquaintance with the *Lord Chancellor Jefferies*, who was, perhaps, the most abandoned time-server of those days (if we except his companion in iniquity, *General Kirk*. † *Dr. Sharp* was as totally different and opposite

† "*It would not have been possible*" (says Rapin, speaking of *Chancellor Jefferies* and *General Kirk*) "*for him*" (King James the IId.) "*to have found in the kingdom two men more void of all* "*Religion, of all Honour, and all Humanity. They were two* "*tygers chafed with blood, who had no pleasure but in carnage.*" Tom 10. p. 30.

(considering the great multitude of *selfish* men in comparison of the *Just*) that society could not exist.

And, thirdly, Because *bad* actions, which most abound, manifestly tend, even in the opinion of the offenders themselves, to defeat the most essential purposes of *Self-love;* for the most hard-

opposite to the *Chancellor*, in every part of his character, as it was possible for any man to be; yet the *Chancellor* entertained a very particular regard and esteem for him. He treated the Doctor very roughly indeed, when he had received his Royal Master's orders to prosecute him for *preaching against Popery;* but in every other point, which did not interfere with his *time-serving principles* and *politics*, he was always ready to shew favour and kindness to Dr. Sharp, whenever he had an opportunity; and happy it was for him that he did so; for afterwards, in the time of his distress, when a *just retribution* of worldly trouble overtook him, (insomuch that he was not only a prisoner, expecting in his turn a *severe execution of the Laws* for his *injustice* and *cruelty*, but also grievously afflicted with the stone, and other diseases, in consequence of his former intemperance,) Dr. Sharp was the only person who afforded him any comfort in his misery; for he regularly visited the unhappy man in his confinement, and used his best endeavours to alleviate his distress, and prepare him for another world by advice and exhortation.

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ened sinners are conscious, through their innate *Knowledge of Good and Evil,* that their unlawful temporary gratifications tend to deprive them of their "*real*" and "*substantial* happiness," viz. *Eternal Salvation;* for if they had not this *Consciousness of Evil,* there could be no such thing as presumptuous sin.

Self-love, however, under proper restrictions, is certainly a main branch of *the Law of Nature;* and, though it cannot be admitted as the "*universal Prin-*
"*ciple of Action;* is nevertheless an *universal Principle;* but it cannot be admitted as a "*Rule of Obedience,*" because there are many occasions when it ought to be superseded by more noble Motives to *Action.*

The *Knowledge of Good and Evil* is also an *universal Principle in Man;* though it is still much farther from being

ing "*the universal Principle of Action*" "than *Self-love;*" and indeed my present attempt is not to prove *what is* the "*universal Principle of Action,*" but only what *it ought to be,* as I before remarked; being convinced, that "*the* "*one paternal Precept*" laid down by the learned Law Commentator (though certainly with good intentions, and probably with good authority from other Law Writers) as the "*Rule of Obedi-*" *ence,*" (viz. "that we *should pursue* "*our own Happiness*") is very defective; because the very *Rule* itself requires a multitude of other *Rules* to restrain it within due bounds, and curb the *Self-love* of individuals for the benefit of society.

Nothing is so liable to be misunderstood as "*our own Happiness;*" for when *Self* alone is the object, *Self-love* can imply nothing but *Partiality* and *Self-preference;* so that such "*a Rule*

" *of Obedience*" is liable to afford a handle of excuse for actions of mere *Self-gratification*, to which the learned and worthy author (or, perhaps, rather the adopter) of the hypothesis would be entirely averse: a *Slaveholder*, for instance, might alledge, that he " *pursues* " *his own Happiness*," by extorting the unwilling service of other men, because he is thereby enabled to maintain himself and family, not only comfortably, but elegantly; and that the maintenance and support of the sugar islands, and consequently the happiness of his wealthy neighbours, depends upon the employing of slaves; so that *social benefits* do also arise from it: and he will likewise alledge, that he is obliged by " *Self-love*" to persist in the measure, because he cannot maintain the same *Happiness* and comfort by any other means; so that he does not act contrary to " *the Law of Nature*," or the " *Rule*

" *of*

" *of Obedience,*" as laid down by the most eminent writers on the subject!

Thus the "*paternal Precept*" (as it is called) of pursuing our own *Happiness,* may lead men to form a false estimate of *necessity* (or what they may think themselves *obliged to undertake,* from their particular situation in life) and will afford them the like excuse for any other vice, on which a man's temporal subsistence depends.

It is therefore an *oblique Rule,* which insensibly declines into mere *Self-gratification,* or private Interest, which is the bane of Equity and Justice; so that *Self-love* can no otherwise be admitted *as a Rule,* than for the purpose of measuring the due proportion of *that Love which we owe to the rest of mankind,* agreeable to a real "*paternal Precept*" that

that will never deceive us; "*Thou shalt* "*love thy Neighbour as thyself.*" Lev. xix. 18.

This excellent maxim of the *Old Law* is strongly enforced and recommended in the New Testament, which shall hereafter be shewn: nay, the very Heathens, it seems, were not entirely ignorant of this *Divine Precept;* for the favourite maxim of the Emperor *Alexander Severus* was much to the same effect, according to the report of Lampridius, quoted by the learned Joseph Mede, Book 3. p. 550. viz. "*Quod tibi* "*fieri nonvis, altari ne feceris.*" "Do "not to another, what you would "not have done to yourself." Neither has the doctrine been overlooked by the writers on *the Law of Nature.* Hobbes very judiciously refers us *to this Rule of Obedience,* "for the easy "knowledge of what *the Law of Nature* "dictates."

" dictates." " *When a man* doubts" (says he) " *whether what he is going to* " *do to another be agreeable to the* " LAW OF NATURE, *let him suppose* " *himself in the others room.*" " For by " this means" (continues he) " when " *Self-love* and the other passions, " which weighed down one scale, are " taken thence, and put into the con- " trary scale, it is easy to guess which " way the balance will turn." And Baron Puffendorf * remarks thereupon, that—" this is no other than the great " rule prescribed by our Saviour him- " self, of *doing to Men as we would be* " *done by.*"

The learned Baron, nevertheless, remarks in the following paragraph— " that this Precept cannot be esteemed " *a fundamental Axiom of the Law of* " *Nature;* since it is only a corollary

* Law of Nature and Nations, as translated by Basil Kennet. Oxford, 1710. p. 109.

of

" of that Law, which obliges us *to hold* " *all Men equal with ourselves;* and " therefore may be demonstrated *à* " *priori.*" But howsoever it may be capable of being demonstrated, yet this is no just objection to *Hobbes*'s excellent rule for knowing,—" *what the Law of* " *Nature dictates;*" especially as the learned objector seems, afterwards, to have sought *in vain* for a more " *fundamental Axiom of the Law of Nature:*" for I cannot find, that any thing, he has afterwards proposed, is at all worthy to be compared with it, either as " *a Foundation*, or a " *Rule of* " *Obedience.*"

Nevertheless, in justice to the learned Baron, I must observe, that he has well defended this *general Rule* against the objection of *Dr. Sharrock.*

" Dr. Sharrock is of opinion" (says he) " that this rule is not universal, " because,

" because, if so, a judge must needs
" absolve the criminals left to his sen-
" tence; inasmuch as he would cer-
" tainly spare his own life, were he in
" their place: I must needs give a poor
" petitioner what sum soever he desires;
" because I should wish to be thus
" dealt with, if I was in his condition:
" or I must clean my servant's shoes;
" because I require him to clean mine."

" But the rule" (says the learned Baron) " will still remain unshaken, if " we observe, that *not* ONE *Scale only*, " *but* BOTH *are to be considered;* or that " I am not only to weigh and examine " what is agreeable to me, but likewise " what obligation or necessity lies on " the other person, and what I can de- " mand of him, without injuring either " of our duties." Book 2. Chap. 3. p. 109.

Neither

Neither does the Baron's own objection, which immediately follows, in the least affect the propriety of *Hobbes*'s rule "*for the easy Knowledge of what the* "*Law of Nature dictates:*" for though the nature of a *Rule*, or *Principle* of *Doctrine* (differing from *active Principles*) be such as to induce the necessity of supposing a *prior Principle*, or Instinct in man, whereby he may be enabled to suggest, adopt, approve, or obey this or any other *Rule*, (which seems to be the reason of the Baron's refusing to acknowledge this excellent rule, as "a "fundamental Axiom of the Law of "Nature") yet the learned Baron himself has multiplied the difficulty, by assigning still another *Rule*, or mere *Principle of Doctrine* (viz. the *holding all Men equal with ourselves*) as the foundation of this *Rule*, instead of a *real first Cause*, such as the *immediate Inspiration of God*; the *Revelation of his Will*

Will in the Scriptures; or the *natural and divine Instinct of* KNOWING GOOD *and* EVIL. For whether *the Precept* is inculcated and made known to Man by *Divine Revelation,* immediate, or scriptural, or merely by the *natural Instinct* in Man, of *knowing Good and Evil,* it may nevertheless be justly esteemed "*a* "*fundamental Axiom of the Law of* "*Nature.*"

The Jews and Christians, indeed, are taught the value and importance of *this Precept* by the Holy Scriptures, yet this is not the only means of its being known and received among men as "*a* "*Rule of Obedience;*"—for, besides the example which I have already given concerning the Emperor Alexander Severus, it appears that the Gentiles, in every part of the world, have demonstrated a sense of this Precept, without the *assistance of Holy Scripture:* not only the ancient Greeks and Romans, but the

remote inhabitants of China and America: of which a few examples are here subjoined from the additional notes of the translator of Puffendorf, p. 109. viz. "Aristotle" (in Diogenes Laertius, Lib. 5. Segm. 21.) "being asked how we "ought to behave ourselves towards our "friends, answered, *as we wish they "would behave themselves towards us.*" Lib. 2. tom. 2. "*Quod quis juris in "alterum,*" &c. Seneca de Ira, Lib. 3. c. 12. "*Let us suppose ourselves in the "same circumstances as the person with "whom we are angry: That which now "puts us in a passion is only the wrong "opinion and estimate of ourselves: "We are unwilling to* SUFFER *what we "are willing to* DO." "'Tis a saying of "*Confucius* (in Marcinus's Hist. Sin. "Lib. 4. c. 25.) "*Never do to another "what you are unwilling to suffer from "him.* The same Precept was made use "of by *Ynca Manco Capac,* the founder

"of

" of the *Peruvian* empire; in order to the " reducing his subjects to a life of civi- " lity." De la Vega, L. 1. c. 21.

Thus it appears, that not only the *Heathen nations* of *Europe*, but also the distant uninformed inhabitants of *China* and *America*, were endued, by their innate *Knowledge of Good and Evil*, with general ideas of that most excellent Precept which CHRIST himself has declared to be the *true Christian* RULE OF ACTION: and which, therefore, may justly be esteemed " *a fundamental* Axiom " of *the Law of Nature*," viz— " All things whatsoever ye would that " men should do to you, do ye even so " to them: for *this is the Law and the* " *Prophets*," Matt. vii. 12. See also Luke vi. 31. The meaning and apparent intention of this GOLDEN RULE is exactly the same, in effect, as the other great commandment of the Law, " *Thou* " *shalt*

" *shalt love thy neighbour as thyself;*" so that all persons, who carefully examine these and other parallel texts, must necessarily be convinced, that the command *to love our neighbour as ourselves* is the " ONE PATERNAL PRECEPT," or rather, I should say, the ONLY " PATER-" NAL PRECEPT to which the *Creator has* " *graciously reduced the Rule of Obe-*" *dience,*" since by the highest authority we are assured, that the equitable rule of " *doing to others,* as we would that " men should do unto us;" or, in short, to love our neighbour *as ourselves,* " is " THE LAW AND THE PROPHETS;" which implies as much as if our Lord had said, This is the Spirit, or FIRST PRINCIPLE, OF LAW, and contains *the Sum and Essence of all other Laws!* The Testimony of the Apostle Paul is nearly to the same effect—" *For* ALL " THE LAW" (says he " *is fulfilled in* " ONE WORD, *even in this,* THOU SHALT

" LOVE

" LOVE THY NEIGHBOUR AS THYSELF." (Gal. v. 14.) Which might well be paraphrased as follows : " ALL THE LAW IS " FULFILLED IN ONE WORD ;"—for " *the* " *Creator*"—" *has graciously reduced* " *the Rule of Obedience to this one pa-* " *ternal Precept*" (not,—" that *Man* " *should pursue his own Happiness ;*"—but)—" EVEN IN THIS, THOU SHALT LOVE " THY NEIGHBOUR AS THYSELF;" so that no other " *paternal Precept*" can possibly be received as a *general Rule of Obedience* for all occasions except this alone ; which must therefore be acknowledged as *the fundamental Rule,* both of *Natural* and *Revealed Law.* Concerning this Golden Rule of Action, I have wrote a separate Tract under the title of *the Law of Liberty,* or *Royal Law,* to which I must beg leave to refer my readers for further remarks on that head.

Having now proved, I hope, that this " FUNDAMENTAL AXIOM OF THE " LAW

" LAW OF NATURE" *ought to be* " THE " UNIVERSAL PRINCIPLE OF ACTION " IN MAN," I can more safely resume my discourse concerning " *Principles* " *of Action*" in general. It has already been shewn, that " *the Knowledge of* " *Good and Evil*" is " an *universal* " *Principle*" in *Man*, as well as *Self-love*. But I must now remark, that the former has the following essential difference from *Self-love* as an *universal Principle*, viz. that it is never superseded, like the latter, by any *just Motive of* DUTY (though it is often violated in breach of DUTY through human Frailty); for all *just Motives of* DUTY are perfectly consistent with it, and influence the heart under its direction and guidance, and even the most *noble Motive* to Action (independent of *Inspiration*, or *immediate Revelation*) is so far from superseding the natural " *Knowledge of Good and Evil*," that it may, more properly, be esteemed

esteemed an exertion of it: for instance, by a due exertion of "*the Knowledge* "*of Good and Evil,*" we promote the *very first* Principle of *all Duty,* as it is the *first* great commandment, viz. *The Love of God;* for if we have "*Know-* "*ledge to chuse the Good, and reject the* "*Evil,*" the same *Knowledge* must incline us to prefer the *Author of all Good* (when revealed to us) and his Commandments before every other consideration; for so Abraham's Obedience in attempting to sacrifice his son, was rendered acceptable to God: he knew his Maker and supreme Lord by *unquestionable Revelation;* and, therefore, justly concluded, through his *natural* "*Know-* "*ledge of Good and Evil,*" that the Command of God ought to supersede all *natural Affection,* and *Self-love;* so that this was an *Effect of Reason,* which seemed to counteract even the *Principles of Reason itself,* by dissolving all the ties *of Nature!* But the Patriarch thereby gave

gave an ample proof* of a sincere Faith, and of an unfeigned Love to his Creator.

By *what Principle of Action* also was Moses induced (though the meekest of *Men*)to *remonstrate* to his Creator, when the Divine Indignation was declared against the Ingratitude and Wickedness of the children of Israel, in worshipping the molten calf during the time that Moses continued in the mount to receive the Law? God said to Moses—"*I have* "*seen this people, and behold, it is a stiff-* "*necked people: now therefore* LET ME "ALONE, (הניחה לי LET ME REST," that is, from your intercessions) "*that* "*my wrath may wax hot against them,* "*and that I may* CONSUME THEM: *and* "*I will make of* THEE *a great nation.*" Exod. xxxii. 9,10. Now, if "*Self-love*" had

* This proof of *faith* was graciously accepted instead of the Sacrifice; which was mercifully countermanded, though it was the type of a *really intended Sacrifice of an only Son!* See Tracts on the Syntax, &c. of the Hebrew Tongue, Tract 2, p. 72.

been

been "*the universal Principle of Action,*" Moses would not have declined the acceptance of such a distinguished honour, when tendered to him even by the ALMIGHTY LORD OF THE UNIVERSE, whose right of disposal could not justly be called in question! But the faithful minister of the Israelitish commonwealth did not seem to entertain the least sense of that imaginary "*paternal Precept*" mentioned above, "*that Man should* "*pursue his own Happiness:*" for his answer on that occasion proves, that he was actuated by a *Principle* infinitely superior to *Self-love;* I mean a true and unfeigned *Zeal* for *the Glory of God,* arising from a right use of *his natural discretion,* or "*Knowledge of Good and* "*Evil,*" which directed his choice, and enabled him to set aside all consideration of SELF, or private worldly Interest, when he thought the circumstances of the proposition seemed likely to affect

the honour of GOD in the misinformed opinion of the Egyptians and other Heathens. For he "*besought the Lord his* "*God,*" (though God had previously forbid him, saying, "LET ME ALONE,") "*and said, Lord, why doth thy wrath* "*wax hot against thy people, which thou* "*hast brought forth out of the land of* "EGYPT, *with great power, and with a* "*mighty hand? Wherefore should the* "EGYPTIANS *speak and say, For mis-* "*chief did he bring them out, to slay* "*them in the mountains, and to consume* "*them from the face of the earth? Turn* "*from thy fierce wrath*" (said *Moses* to the ALMIGHTY) "*and repent of this evil* "*against thy people.*" And he also claimed the promise by which GOD had absolutely bound himself to the Patriarchs—"*To whom* (said Moses) *thou* "*swarest by thine* OWNSELF, *and saidst* "*unto them, I will multiply yourseed,*" &c. And the text immediately informs

us,

us, that " *the* LORD *repented of the evil* " *which he thought to do unto his peo-* " *ple.*" * (Exod. xxxii. 7 to 14.) Thus God was pleased to manifest his regard and consideration even for *Human Judgment!*—even for the opinion of *a mere Man,* when founded on *Reason,* and other *just Principles,* such as mankind are capable of exerting! And shall earthly monarchs, then, presume to despise any reasonable remonstrances of their fellow men—of their equals in every other respect, except that of a delegated office, when it is apparent that even the SUPREME LORD, and MAKER OF ALL THINGS, has condescended to hear and graciously receive a remonstrance from his Creature Man? Nay, and that repeatedly on various occasions! The like remonstrance was also

* " Therefore he said that he would destroy them, had " not Moses his chosen stood before him in the Breach: " to turn away his wrath, lest he should destroy *them.*" Psal. 106. 23.

made

made by Moses, when God declared his anger against Israel, for murmuring at the report given of the promised land; and for proposing to return into Egypt; and also for attempting to stone *Joshua*, and *Caleb*, who had endeavoured to appease, and convince them of their error. See the 14th Chapter of Numb. ver. 7. "*And* "*the* LORD *said unto Moses, how long* "*will this people provoke me? and how* "*long will it be ere they believe me, for* "*all the signs which I have shewed* "*among them? I will smite them with* "*the pestilence, and disinherit them,* "*and will* MAKE OF THEE" (said God to *Moses*) "*a greater nation, and mightier* "*than they.*"

But the noble Principles (far superior to *Self-love*) by which that Great Minister of State generally regulated his conduct, once more prevented his acceptance of the glorious promise, even though

though tendered by his Maker! His sincere regard for *the Glory of God*, agreeable to the first great Commandment, made him jealous lest the *Heathen nations* should falsely conceive, that the LORD JEHOVAH was not able to bring his people (the Israelites) into the land which he "sware unto them;" so that his *Zeal for the Glory of God* was, manifestly, the principle *Motive* of his answer on that occasion.* And though a

* "And Moses said unto the Lord, Then the "Egyptians shall hear it (for thou broughtest up this "people in thy might from among them:) And they "will tell it to the inhabitants of this land; *(for)* they "have heard that thou, LORD, *(art)* among this people; "that thou LORD, *(art)* seen face to face; and *(that)* "thy cloud standeth over them, and *(that)* thou goest "before them by day time in a pillar of a cloud, and in a "pillar of fire by night. Now *(if)* thou shalt kill *(all)* "this people as one man, then the nations which have "heard the fame of thee, will speak, saying; Because the "LORD was not able to bring this people into the land "which he sware unto them, therefore he hath slain "them in the wilderness. And now I beseech thee, let "the power of my LORD be great, according as thou hast "spoken, saying, The LORD is long suffering, and of "great

a *natural Affection* (or brotherly Love) for his countrymen might, probably, be also included as an *additional Motive* to his intercession (worthy our imitation) yet his "*own Self-love*" was manifestly, quite out of the question; since he might have attained for himself the highest pitch of worldly glory, without forfeiting his *real* or eternal Happiness by such an acquisition; for as the offer was made by "*the God of the spirits* "*of all Flesh,*" the acceptance of it could not have been imputed to him as sinful; though the contrary behaviour was apparently more agreeable to the will of the Almighty, who was pleased

" great mercy, forgiving iniquity and transgression, and " by no means clearing *(the guilty,)* visiting the iniquity " of the fathers upon the children, unto the third and " fourth *(generation)*. Pardon, I beseech thee, the ini- " quity of this people, according unto the greatness of " thy mercy, and as thou hast forgiven this people from " Egypt, even until now. And the Lord said, I have " pardoned according to thy word." Numb. xiv. 13. to 20.

to

to signify his approbation of Moses's *remonstrance* and *intercession*, by declaring to him—" I have pardoned ac-
" cording to thy word." Numb. xiv. 11. to 20.

Also upon the rebellion of Korah, related in the 16th chapter of Numbers, when God spoke to *Moses* and *Aaron*, saying,—" *Separate yourselves from*
" *among this congregation*, THAT I MAY
" CONSUME THEM IN A MOMENT." Yet these two great leaders of Israel were so little actuated by that imaginary " *uni-*
" *versal Principle of Action*," SELF-LOVE, that they were entirely regardless of their *own danger*, notwithstanding the divine warning, and seemed to have no other care but that of endeavouring *to save their brethren* from GOD'S wrath; for it does not appear, that they retreated, or *separated* themselves " *from*
" *among the congregation*," as they were

were expressly directed, but only "*fell* "*upon their faces,*" and exerted the powers of *Human Reason* in the following *short remonstrance* to their Maker —" O GOD, THE GOD *of the Spirits of* "*all Flesh, shall* ONE MAN SIN, *and* "*wilt thou be wroth with* ALL THE CON- "GREGATION?" Numb. xvi. 20—22.

The *like Remonstrance,* founded in sound *Reason* and *natural Equity,* had once before been made even to the Almighty himself, by his *faithful Servant* ABRAHAM, when God condescended to reveal to him the awful decree of *Divine Vengeance* against the populous cities of the plains of Sodom.

—"*Wilt thou also destroy the Righ-* "*teous with the Wicked?*" (said Abraham *) "*shall not the* LORD *of all the* "*earth* DO RIGHT?"

Thus

* "And Abraham drew near, and said, *Wilt thou* "*also destroy the righteous with the wicked?* Peradven- "ture there be fifty righteous within the city, wilt thou "also

Thus a due exertion of *right Reason* demonstrated the *Dignity of Human Nature,* and the examples, just mentioned, sufficiently prove, that THE ALMIGHTY requires his *Creature Man to judge of Right and Wrong,* and to form and declare a sound *Judgment* upon the eternal Principles of *Justice and Righteousness,* agreeable to that *Divine Knowledge* with which the *Human Mind* is most certainly endowed.

Though *Abraham* and his descendants, *Moses* and *Aaron,* knew that they could not exist, even a single moment, without the immediate protection of *Divine Providence,* yet they thought it their duty to *remonstrate* even to their CREATOR on the eternal Principles of *" Justice and Judgment!"*

" also destroy, and not spare the place for the fifty right-
" eous that are therein? That be far from thee to do
" after this manner; to slay the righteous with the
" wicked, and that the righteous should be as the
" wicked, that be far from thee: *shall not the Judge of*
" *all the earth do right?"* Gen. xviii. 23—25.

THE ALMIGHTY SEARCHER OF HEARTS knew beforehand what they would say, and the propriety of their future answers; and, therefore, undoubtedly afforded them these extraordinary opportunities of proving to all mankind their *Knowledge of Good and Evil,* as well as their *Faith* and entire dependence on the eternal "*Justice* and "*Judgment*" of the *Divine* BEING, that these clear examples of the *Knowledge and Dignity of Human Nature,* as also of the regard and consideration which even the great Author of *that Nature* was graciously pleased to manifest, on those occasions, towards the mental Faculties of his Creature *Man,* might be recorded to the end of time!

Concerning the Spirit of "*Justice* "and *Judgment*" with which *Abraham* was endowed, God previously declared —"*I know him, that he will command* "*his*

" *his children, and his household after* " *him, and they shall keep the way of* " *the Lord to do* JUSTICE *and* JUDG- " MENT," &c. (Gen. xviii. 19.) So that *Abraham*'s Remonstrance, wherein he appealed to " *the* JUSTICE *and* JUDG- " MENT" *of* GOD, was apparently agreeable to the foreknowledge and expectation of the Almighty, as well as the other Remonstrance of Abraham's descendants, *Moses* and *Aaron*. For these extraordinary exertions of *Human Reason*, in appealing to the *Divine Justice*, were so far from being offensive even to THE SUPREME AND ETERNAL SOVEREIGN OF THE UNIVERSE, that, on the contrary, he clearly manifested his *approbation* by the gracious manner in which he accepted and answered these *human petitions!* He condescended to satisfy the *righteous* and *just Spirit* of ABRAHAM, by an assurance, that even " *if ten righteous per-* " *sons*" only could be found amongst the wicked

wicked nations in the plains of *Sodom*—"*I will not destroy it*" (said he) "*for* "*the tens sake.*" * And to the Remonstrance of *Moses* and *Aaron* (the descendants of the *just* ABRAHAM) the like favourable attention was paid by "*the God of the Spirits of all Flesh:*" —for as their petition was offered up in behalf of *the whole congregation* (viz. that they might not suffer for the fault of one or a few persons) God condescended to spare *the Congregation,* though they had *justly* incurred the forfeiture of life by joining † the haughty and

* Gen. xviii. 32. But alas, by the fatal catastrophe of all the nations in the plains of Sodom soon afterwards, and by the very small number of individuals that were found worthy of the divine warning to escape the *national punishment*, it is apparent that there were not even *five righteous persons* to be found in *five* royal cities! (Gen. xiv. 2.) Horrible depravity!

† The text informs us, that "KORAH *gathered* ALL "THE CONGREGATION *against them*" (Moses and Aaron) "*unto the door of the tabernacle of the congrega-* "*tion,*" whereby the guilt of the *congregation* is manifest. Numb. xvi. 19.

factious

factious princes of Israel in open rebellion to the Divine Ordinances, contrary to the clearest evidence of all their senses! For Moses, on offering up this short petition, was immediately directed to separate the *Congregation* from the more notorious offenders—" *Speak unto* " *the Congregation, saying,—Get ye up* " *from about the tabernacle of* KORAH, " DATHAN *and* ABIRAM.—*And* MOSES " *rose up, and went unto* DATHAN *and* " ABIRAM *; and the Elders of Israel fol-* " *lowed him. And he spake unto the* " *Congregation, saying, Depart, I pray* " *you, from the tents of these wicked* " *men, and touch nothing of theirs, lest* " *ye be consumed in all their sins.*"— And accordingly all persons, that had grace sufficient to repent of their connections with these wicked men,—" Gat " up from the tabernacle of *Korah,* " *Dathan,* and *Abiram,* on every side :" And immediately afterwards God was pleased

pleased to justify *Moses*, and to demonstrate the truth of his Divine Mission, by a tremendous and unusual example of *Vengeance* * upon the hardened offenders and their families! (Numb. xvi. 1. to 40.) And this being done in the presence of *the whole Congregation*, (then a populous *nation*) the evidence of it (which is handed down to us by their descendants, *the Jews*, and has also been confirmed, from time to time, by other instances of Divine *Vengeance* upon the *same nation*) was thereby rendered incontestable!

Nevertheless, the very next day, "*all* "*the Congregation of the children of* "*Israel murmured against Moses, and* "*against Aaron, saying, Ye have killed* "*the people of the Lord.*"—This further rebellion having once more provoked

* ——"the ground clave asunder that *(was)* under "them: and the earth opened her mouth, and swallowed "them up, and their houses," &c.

the

the Divine Justice, the cloud covered the tabernacle, and the glory of the Lord appeared! And Moses and Aaron were once more commanded to separate themselves from the Congregation, that a *National Vengeance* might take place!—"*Get you up from this Congregation,*" (said the Almighty) "*that I may* CONSUME THEM AS IN A MOMENT." Nevertheless, these two worthy Ministers of God discovered no sense of fear *for themselves,* whilst the *national* danger demanded their endeavours in behalf of *their brethren;* and therefore, instead of separating themselves, as they had been *once more* commanded, they, *once more,* "FELL UPON THEIR FACES," to implore the Divine mercy and forgiveness of the *national* iniquity; so that *Self-love* was manifestly superseded by *Patriotism* and *brotherly Affection!* And as the plague was already begun among the people, the mediation of these two men

men was so far favoured by *the God of Israel,* that Moses was inspired with wisdom and presence of mind to instruct his Brother *Aaron* how to "*make an "atonement for the people*" by the burning of incense—And accordingly Aaron "*stood between the dead and the "living; and the plague was stayed.*" Numb. xvi. 41—48.

These are unquestionable examples to demonstrate, that "*Self-love*" is not "*the universal Principle of Action.*"

Upon a former intercession also of Moses in behalf of his ungrateful countrymen, he permitted his *natural Affection* for them, to carry him (seemingly) far beyond the bounds of *Reason* and *Moderation,* in his expressions to the Almighty; * even so far as to wish that

* "And Moses returned unto the LORD, and said, "Oh, this people have sinned a great sin, and have "made them gods of gold. Yet now, if thou wilt, for-"give

that he himself might be *blotted out of God's Book,** if the sin of the people was not forgiven! So that *Self-love* is by no means "*the universal Principle* "*of Action.*"

The affectionate Apostle Paul seemed also equally anxious for the eternal welfare and prosperity of *the same great Nation;* and he expressed the like unbounded Love towards them, by one of the strongest *hyperbolical* expressions (as Mr. *Burkitt* calls it) that he could possibly have chosen for that purpose.

" give their sin: and if not, *blot me, I pray thee, out of* " *thy book*, which thou hast written. And the Lord " said unto Moses, Whosoever hath sinned against me, " him will *I blot out of my book.*" (Exod. xxxii. 31—33.)

* Meaning (probably) an exclusion from *the temporal blessings* promised in God's covenant; or perhaps the *loss of life*, both of which came upon him afterwards for his unguarded expressions on another occasion. Compare Numb. xx. 12. with Numb. xxvii. 12—14. Deut. iv. 37. and Psalm cvi. 32.

—" I could wish" (says he) " that my-
" self were accursed from Christ for my
" brethren, my kinsmen according to
" the flesh." (Rom. ix. 3.) And though the Apostle, by the words—*αναθεμα ειναι απο τυ Χριςυ*, might perhap smean to refer only to that *anathema* of *temporal misery* and destruction denounced by Christ himself, against Jerusalem, and the unbelieving Jewish nation, for their open rejection of the Gospel;* yet

* Behold your house" (said Christ) " is left
" unto you desolate." Matt. xxiii. 38. Luke xiii. 35. And again—" When ye therefore shall see the abomina-
" tion of desolation, spoken of by Daniel the Prophet,
" stand in the holy place, (whoso readeth, let him un-
" derstand,)" said our Lord; " Then let them which
" be *in Judea*, flee unto the mountains," &c. " And
" *woe unto them* that are with child, and to them that
" give suck in those days!" &c. " For then shall be great
" tribulation, such as was not since the beginning of the
" world to this time, no nor ever shall be." Matt. xxiv. 15—21. Under this severe ANATHEMA of *national Misery*, the unconverted part of the *Jewish people* might with propriety be accounted *αναθεμα απο τυ Χριςυ, accursed from the Messiah*, being then separated, or *excommunicated*,

yet it is manifest, that the affectionate and truly patriotic Apostle would have been ready to suffer every kind of *temporal misery*, and even to *lay down his Life* for the *refractory Nation*, if

as it were, from the immediate protection of *the eternal* "KING OF ISRAEL," and by him publicly given up to *temporal Vengeance;* the *Sufferings and Misery* of which (and not the *Reprobation* which occasioned them) the patriotic Apostle would willingly have endured, if it were possible, *in his own Person* (for no otherwise could he wish to be *separated from Christ*, but in *Sufferings;* for the *Love of Christ* was unalienable:—See preceding Chapter, ver. 35 to 39.) *if he could thereby have removed from his Nation this dreadful* ANATHEMA *of Christ's temporal Vengeance*, which, at the time the Apostle wrote, was dreadfully impending! But whether this conjecture of mine be right or not, and whether the *Anathema* mentioned by the Apostle is to be understood as *temporal*, as *eternal*, or *both;* yet the same limitation with respect to the *Love of Christ* must necessarily be understood, viz. that "*the* "*Apostle wished he might perish*" (whether in this world or the next) "*not as an Enemy of Christ, but as a Saviour* "*of his Brethren*," (agreeable to the remark of the learned Chrysostom) and as CHRIST himself also was "MADE "A CURSE FOR US." (Gal. iii. 13.) See this point clearly stated by the Rev. Dr. John Scharp, in his "*Symphonia Prophetarum et Apostolorum.*" Printed at Geneva in 1625.

he

he could thereby have averted the approaching vengeance from his countrymen, and restored them to Grace and the promised Privileges of the Gospel, to which they had been the first invited of all other nations! And therefore we cannot surely conceive, that "*the Principle of Action*," or *Motive* to such a declaration, was *Self-love*.

The disinterested Principles of this Apostle are evident also from some other expressions, and especially from that in his Epistle to the Romans, (v. 7.) viz. "—peradventure *for a good Man*" (says he) "some would even "*dare to die;*" which idea totally excludes the Principle of *Self-love*. But though the Apostle's *Expressions* sufficiently prove that *Self-love was not* his Principle of Action, yet the same was more effectually demonstrated by his *Life* and *Practice!*

And

And again,—When we read of JONATHAN'S inviolable *Friendship* towards DAVID, can we conceive, that he was actuated by *Self-love?* We cannot mention that *Principle* without injustice to the generous character of that truly noble Prince, unless we speak of it comparatively, to shew, that his *Friendship* and *brotherly Love was equal to it;* for the Scripture repeatedly informs us." that he *loved* DAVID "*as his own Soul.*"

It was not *an unreasonable Friendship;* he was well convinced of the *Merit* and *Virtue* of DAVID; for on these he founded his *Love;* and he had too much *Virtue* himself to violate a *reasonable Friendship,* even though his own *private Interest* and *very Inheritance* was his at stake!

These points were most earnestly pressed upon him with all the authority that

that an anxious worldly-minded father could possibly assume, and yet without effect—" *As long as the Son of Jesse* " *liveth upon the ground*" (said Saul to Jonathan) " *thou shalt not be estab-* " *lished, nor thy kingdom; wherefore* " *now send and fetch him unto me, for* " *he shall surely die.*" Now, if *Self-love* had been *the Principle of Action* with JONATHAN, he could not have greater temptation! But he knew how " *to re-* "*fuse* THE EVIL, *and* CHUSE THE GOOD," and would not, therefore, submit (like modern statesmen) to the wretched policy of doing " *Evil that* " *Good might come!*"—*Honour* and *Jus-* " *tice* were his " *Principles of Action;*" and he was willing to risque, not only his worldly dignity and state, but his life also, rather than injure and forsake an innocent man! " *Wherefore shall* " *he be slain?*" (said he) " *What* " *harm hath he done?*"—And when he found

found that his father persisted in his base resolution, he was filled with honest indignation; and, as the text informs, "*rose from the table* IN FIERCE ANGER"—not on account of his father's injurious behaviour to *himself*, in attempting to kill him with a javelin, but because "*he was grieved* FOR DAVID" (says the text) and that "*his father* "*had done him shame.*" See 1 Sam. xx. 31 to 34.

And again—Was *David*, King of Israel, actuated by *Self-love*, when he tendered *his own Life*, to save *the Lives of his Subjects*, praying God to "*Let* "*his hand be against him, and against* "*his father's house,*" instead of the nation in general?

Surely his Principles of Action were very different from *Self-love*, or from that imaginary PATERNAL PRECEPT of "*seeking his own Happiness!*"

His

His *Conscience* probably informed him that he was guilty before God in having *numbered* the Israelites, to satisfy some vain or presumptuous curiosity concerning *the Strength of the Nation,* at a time when his whole confidence and hope of success against his enemies ought to have been placed in GOD *alone;* and he would perhaps then recollect, that the same *sinful Presumption within himself,* which had *occasioned* the undertaking, had also *occasioned* * the neglect of that tribute or offering

* This example proves that KINGS and PRINCES are indispensably bound to exercise themselves daily and constantly in the study of the Holy Scriptures (agreeable to the command in Deut. xvii. 18—20. † lest they sheuld

† "And it shall be when he sitteth upon the throne of "his kingdom, that he shall write him a copy of this Law in a "book, out of *(that which is)* before the Priests the Levites: "and it shall be with him, and he shall *read therein all the days* "*of his life:* that he may learn to fear the LORD his God, to "keep all the words of this Law, and these Statutes, to do "them; that *his heart be not lifted up above his brethren,* and "that he turn not aside from the commandment to the right "hand, or *(to)* the left: to the end that he may *prolong his* "*days in his kingdom, he, and his children in* the midst of Israel."

offering to God, which, in the Law, is expressly enjoined to be given as a ransom *for the Soul* of every individual of that nation, whenever they *should be numbered,* viz. half a shekel for every one: " *When thou takest the sum of the* " *children of Israel, after their number*" (said GOD to Moses) " *then shall they* " *give* EVERY MAN A RANSOM FOR HIS " SOUL UNTO THE LORD; *when thou* " *numberest them: that* THERE BE NO " PLAGUE *among them when thou num-* " *berest them,*" &c. See Exod. xxx. 12. to 16.

REASON and CONSCIENCE therefore taught him, that he *himself* was the principal aggressor; and these *just Principles,* joined to a *patriotic Regard*

should inadvertently *occasion* any breach of GOD'S LAWS, and thereby draw down the Divine Venegeance upon themselves, as well as their unwary subjects; who are *equally guilty,* whenever they comply with an *unlawful* command.

for *the Preservation of his Countrymen,* certainly induced him to present himself to God as the proper victim of divine Vengeance!—For "DAVID *spake* "*unto the* LORD, *when he saw the angel* "*that smote the people, and said—Lo,* "*I have sinned, and I have done wick-* "*edly: but these sheep, what have they* "*done? Let thine hand, I pray thee,* "BE AGAINST ME, AND AGAINST MY "FATHER'S HOUSE," &c. 2 Sam. xxiv. 17.

It would, surely, be highly absurd to attribute so pathetic and penitent a declaration to the Principle of *Self-love.**

The Monarch of Israel was actuated by

* Some excellent arguments and very striking examples have been produced by the truly benevolent *Mr. Brooke* of Dublin, in his "*Fool of Quality,*" to prove that *Self-love* is by no means "*the universal Principle of* "*Action.*"

To quote the authority of a romance, in a Tract on the *first Principles of Law*, will perhaps, at first sight, give

by a much less reasonable "*Prin-*
"*ciple of Action,*" (and still very op-
posite

give offence to many of my readers; but, for my excuse, I rely on the propriety of the arguments themselves, and the just application of the several *real examples* by which they are illustrated. I should never of my own accord, I confess, have consulted any work under *the Form of a Novel*, for information of this kind; but the sentiments of this sensible author being pointed out to me by a worthy friend, I thought it would be injustice to my argument, if I neglected to refer my readers to the clear light which the worthy Author of *the Fool of Quality* has thrown upon the subject, when he makes his EARL OF MORELAND enquire "*whence, how, by what means may*
"*a Man arrive at Happiness?—By getting out of him-*
"*self, my Lord*"—answered his worthy character MR. MEEKLY. "*Out of himself, Mr. Meekly! you aston-*
"*ish me greatly. A contradiction in terms, unnatural,*
"*impossible!*—GOD *himself, my Lord, cannot make a*
"*Man happy in any other way, either here, or hereafter.*
"*It is, said the Earl, an established maxim among all*
"*thinking Men, whether Divines or Philosophers, that*
"SELF-LOVE *is the Motive to all Human Actions.*—
"*Virtue forbid! exclaimed Mr. Meekly; all Actions are*
"*justly held good or evil, base or honourable, detestable or*
"*amiable, merely according to their Motives. But if the*
"*Motive is the same in all, there is an end, at once, to the*
"*possibility of virtue; the cruel and the kind, the faithful*
"*and the perfidious, the prostitute and the patriot, are*
"*confounded together,*" &c.

He

posite to *Self-love)* when he uttered that bitter lamentation for the death of his wicked,

He afterwards relates, in very striking terms, the well-known example of *Damon* and *Pythias*, whose inviolable FRIENDSHIP triumphed over SELF-LOVE, as well as over the cruel intentions of the tyrant *Dionysius*.—Then follows the Author's excellent definition of the term SELF, SELFISHNESS by *superior Principles* originally communicated to our Nature by the *Divine Intelligence;* and he proves that *such Principles* have prevailed in the world, by reminding us of the ancient states of SPARTA and ROME, which "*derived their lustre and power, their* "*whole pre-eminence and praise*" (says he) "*from this* "*Principle of Communications, which, in them, was called* "LOVE OF COUNTRY. *But this benefiting Prin-* "*ciple*" (continues he) "*was still more eminently instan-* "*ced in the Society of* THE CHURCH OF JERUSALEM, "*who had all things in common; who imparted their* "*possessions to all men, as every man had need; and* "*thence did eat their common bread with gladness and* "*singleness of heart, praising* GOD, *and having favour* "*with all people*," &c.

He afterwards mentions the instances of the Roman *Regulus*, and the *Decii*, as also that of "*Leonidas, and* "*his three hundred Spartans*, who devoted their lives for "THE LIBERTIES *of Greece*," &c. and, lastly, exemplifies "*this* DISREGARD OF SELF, *the vital Source and* "*Principle of every Virtue, in six Mechanics or Crafts-* "*men of the city of Calais*," when it was besieged by King Edward the 3d.

The

wicked, rebellious, and incestuous Son *Absalom*—"*Would to* GOD" (says he) "*I had died for thee my Son!*"

NATURAL PATERNAL AFFECTION was more powerful in this case than REASON; and every other *Principle of Action*, even *Self-love* (which is also a *natural Affection*, and generally very potent) was entirely superseded by it: for the King most earnestly wished, that he himself had died, instead of that unnatural wretch, who (he was well aware) ceased not, whilst he lived, to plot his father's ruin, being an enemy (he well knew) that was implacable, that was restless, and impatient to deprive him, not only of his kingdom, but of his life; and had already violated his bed, in the most publick and shameless manner,

The whole argument, with the examples, are too long to be inserted here, but are highly worthy the reader's perusal.—See THE FOOL OF QUALITY, vol. 1. p. 117. —130.

with

with the detestable crime of incest!—There was no room to hope for the reformation of a wretch that had so entirely lost *all distinction between* GOOD *and* EVIL!—No gleam of happiness for his injured father, but in his death!—And yet *paternal Affection* compelled the latter to esteem even *his own death* preferable, if he could thereby have prolonged the wretch's life!—"*O my Son* "*Absalom, my Son, my Son Absalom!*—"*Would to God*" (said he) "*I had* "DIED FOR THEE, *O Absalom, my Son,* "*my Son!*" 2 Sam. xviii. 33.

Thus it appears that SELF-LOVE is by no means "*the universal Principle* "*of Action,*" since there are other *Affections,* which sometimes supersede it, and become the leading *Principle of Action.*

A certain noble Author of the last century, in a work, intituled "*A* "*View*

" *View of the Soul,*" has several chapters concerning the Power and Influence of the *Affections* over all the other natural faculties, *Reason itself* not being excepted: and in one chapter he attempts to prove, " *that some Affection* " *is the substantial Part of the Soul.*" * But

* " I have thought " (says this Author) " and do " think, and believe (which is somewhat more than a " thought, it is a thought with the concurrence, appro- " bation, and allowance of one's Reason) that the Soul " of Man is immortal; and that the very Essence or " substantial part of a Human Soul, disrobed of a Body, " or subsisting of itself, is some restless working (however " at some times invisible) affection; and that if those " more noble faculties of our Soul (next and imme- " diately under that bright heavenly Star) are the Pilots " to conduct us unto rest, some affection (as it seems to " me) is the chief Passenger in this frail and weak Vessel " of the flesh. St. Paul, in that admirable Encomium " of this Charity, tells us, that *it abides*, when many " other gifts fail. And if *we shall know, as we are* " *known*, as he tells us in another place, there will be " then little use of the Invention, Memory, Reason, or " the like, which are but the Handmaids to knowledge. " Neither can I rationally imagine, after return of the " Soul to its place of rest, or for default thereof in its " banishment to everlasting wandering, any use of other " faculties

But though the *Affections* are certainly to be esteemed "*Principles of Action*," yet

" faculties than the affections, unless towards the exalt-
" ing or heightening them in their several degrees, whe-
" ther love and joy on the one side, or sorrow, fear, &c.
" on the other.

" The Soul of Man being an emanation from that
" DIVINE LOVE, must necessarily partake of it, LOVE;
" and not able at present by any natural light it has, to
" reach unto itself its proper object, lays hold on any
" thing, rather than seem to vanish or be extinct; and
" withal that it happens to have such several inclinations
" in man, while it is here, is surely by reason of some
" false imaginary light, or the want of a true one, and
" that we want both power and skill, in the setting or
" tuning some strings of the affections, as I may call
" them. And it is want of a clear inspect into our na-
" ture and frame, that we become, as David speaks, *a*
" *stubborn generation, a generation that set not their*
" *hearts aright, and whose Spirit cleaveth not stedfastly*
" *to God.* And I do further believe, that all the facul-
" ties, strength, and power of the Soul, which we have,
" are given us towards the performance of that *first* and
" *great Commandment, Thou shalt love the Lord thy God*
" *with all thy heart, and with all thy Soul, and with all*
" *thy mind:* The whole Soul beside seems naturally
" subservient, if not subsequent, to the affections mo-
" tion, and the motion of the Soul would be strange
" without them, and not imaginable; they being as ne-
" cessary as they are useful. And therefore I think we
" may

yet they cannot at any rate be admitted as "*Rules of Obedience*" (as I have before observed concerning the *Affection of Self-love*) because the generality of Mankind are more liable to be influenced by *evil, misplaced Affections,* than by those which might tend to their *real Happiness.*

The *Affections* of the avaricious Man for instance, are all subordinate to his *Affection* for amassing temporal wealth: —he may *love* his wife and children, perhaps, when the *natural Affections* of

" may as well cease to be, by our own power, as cease to
" affect; and they who have gone furthest or most covert-
" ly herein, have in going about to hide some particular
" affections, shewed others more visibly; and for the co-
" vering of their joy or sorrow, fear or anger, or the like,
" have set up for predominant in their Soul, a seeming
" contempt of all things; which is an affection itself, and,
" for ought I know, as subject to be faulty as any. For
" surely the Soul may seem no less glorious in its march,
" with all its parts and retinue, than some of them;
" provided it marches the right way, and each faculty
" help and assist, and not go about to destroy each other."
A VIEW OF THE SOUL. Sect. 5, pages 109, 110.

the husband and parent do not interfere with his predominant passion for riches; but, whenever they do, the wretch loses all feeling for his own flesh and blood, and will eagerly *sacrifice to* MAMMON the peace of his family, and the happiness of his beloved children, even in the most material circumstance of their lives! And though such a wretch is sometimes influenced, indeed, by the more general Principle of *Self-love* (that is, whenever the consideration of *Self* happens to fall in competition with his duty to other men) yet even *Self-love itself* must yield to the *Love of Hoarding*, since it is the well-known characteristic of the Miser to withhold all the comforts of life, *even from* HIMSELF, in order that he may indulge his unreasonable *Affection* for amassing wealth; which *Depravity*, if not assiduously and carefully checked in time, will most surely increase with age, till it becomes

inveterate

inveterate and irresistable, so as entirely to *enslave* its wretched Votary!

It would be well for such men, if they deprived themselves only of *temporal* comforts; but, alas, AVARICE defeats SELF-LOVE, even in its most important concern, *Eternal Welfare.* "*Go* "*to now ye Rich Men, weep and howl* "*for your miseries that shall come upon* "*you.*" James V. 1. Compare this with what has already been mentioned in pages 23—30.

The *depraved Appetites* and *Affections* of Drunkards and Gluttons are also PRINCIPLES OF ACTION, which are frequently too powerful both for *Reason* and *Conscience,* and even for *Self-love!* for they too often lead Men with their eyes open to *certain destruction,* even though they are warned by the clearest Conviction and *Foreknowledge* concerning the inevitable consequences of their respective vices! Diseases, misery, and death

death may stare them in the face, and mark them, by their gradual approaches, as the unfortunate victims of these criminal indulgencies ;—but how seldom do they deter! Nay, the certain expectation even of eternal damnation is not sufficient to reform them; and the learned Dr. Hales has produced an example * concerning Drunkards, to prove that they would *go on,* even though they should see *Hell-Fire* before their eyes!

The depraved *Affections* for every other vice, as *Lust, Gaming,* &c. are equally capable of supplanting the uni-

* —— "so bewitching is this infatuation, that "though they cannot, most of them, but be sensible," (says Dr. Hales) "that they are manifestly shortening "their days, and just plunging themselves into their "graves; yet will they not refrain. This an eminent "Physician was so sensible of, from his own unhappy "experience, that he said, when Men had got a habit "of it, THEY WOULD GO ON, THOUGH THEY SAW "HELL-FIRE BURNING BEFORE THEM." "A "Friendly Admonition to Drinkers of Gin, Brandy," &c. By *Stephen Hales,* D. D. p. 14.

versal

versal Principles of *Self-love* and *Common Sense;* and do frequently carry Men headlong to destruction, when it is impossible but that they must have foreseen the necessary consequences of their inordinate pursuits!

How carefully, therefore, ought Mankind to guard themselves against every *unlawful Affection;* and strenuously to resist them, whenever they occur, lest any undue *Affection* should become the *reigning Principle of Action,* and lead the poor *enslaved* mortal to eternal destruction! "*From whence* (come) "*wars and fightings among you?* (Come "they) *not hence,* (EVEN) OF YOUR "LUSTS, that WAR IN YOUR MEMBERS? "*Ye* LUST, *and have not: ye* KILL, *and* "*desire to have, and cannot obtain:* "*ye fight and war, yet ye have not, be-*"*cause ye* ASK NOT. *Ye* ASK, *and re-*"*ceive not, because ye* ASK AMISS, *that* "*ye may consume it upon your* LUSTS.

"*Ye*

" *Ye* ADULTERERS *and* ADULTERESSES, " *know ye not that the friendship of the* " *world is enmity with God?*" James iv. 1—4.

But many actions which may seem apparently to have been occasioned merely by *corrupt Affections*, are nevertheless promoted by a more latent cause: I mean the *Inspiration* or *Influence of the spiritual Enemies* * and *Deceivers of Mankind*,

* " THE DEVIL is not merely a name, which " those who would sap the foundations of religion pre- " tend religion has contrived to frighten timorous minds; " nor is danger then only to be apprehended from him, " when he is supposed to assume a bodily form: it is " superstitious weakness to be afraid of him only when " imbodied, and to neglect the secret and unseen influ- " ence, which his continual converse with us, as an " unimbodied spirit, may have upon us. He and his " angels are not yet *cast into outer darkness*, tho' it be " prepared for them; the mouth of the bottomless pit " is not yet closed over them: they fell from GOD, not " so much by a local descent, as by mental apostasy and " dissimilitude; and they have still this visible world, " once the seat of their happiness and glory, to range " in: they are, therefore, stiled by the Apostle *spiritual* " *wicked-*

Mankind, which must also be reckoned amongst the various *Principles* or *Motives*

" *wickednesses in high places;* and their leader is called, " *The God of this World, The Prince of Darkness, The* " *Prince of the power of the Air.* Uncloathed and un- " imbodied spirits may converse with us by secret il- " lapses, without our perception of the medium through " which they act: even *the wind bloweth where it listeth,* " *and we hear the sound thereof; but cannot tell whence* " *it cometh, nor whither it goeth.* As there are Divine " Illuminations communicated to the soul by THE " GOOD SPIRIT OF TRUTH, so there are impure " suggestions to the fancy made by The Evil Spirit of " Darkness; and a watchful observer of his own heart, " must have heard the frequent whispers both of The " Voice of Wisdom and The Voice of Folly: he, from " whose eyes a Heaven-born Faith in CHRIST has re- " moved the scales of corruption, may easily discern " The Calm Irradiations of Divine Light leading him to " holiness and peace, and the foul and disturbed fires of " Satan betraying him into sin and misery.

" But tho' our Enemy be invisible, and, on that ac- " count, more able to execute his malignant designs " against us; yet let us not so dread his power, as to " decline the contest. While our minds are constantly " turned to *That light, which lighteth every man that* " *cometh into the world;* while we desire it, and depend " upon it, as The Light of Life; we shall always be " able to know and to guard against the stratagems of " the Apostate Spirit, whether he appears in his own " naked deformity, or cloaths himself like *an Angel of* " *Light:*

tives to Action; because nothing can be more certain, than that these *incorporeal* MALIGNANT BEINGS take a most dangerous advantage (though unperceived) of all immortal carnal *Affections* in unguarded worldly Men; and do thereby lead the unwary and careless Liver into the most detestable *Slavery* * that they

" *Light.* A forced imitation will always fall short of " the archetype: and though sin and falsehood may put " on the mantle of Holiness and Truth; yet he, that is " inwardly acquainted with *the Truth as it is in* JESUS, " and ingenuously loves and pursues it, will be able to " detect the imposture, and through the veil behold the " blackness and malignity of the enemies to his peace." " *Evangelical Discourses,*" by the worthy and ingenious Mr. John Payne, formerly Dep. Accompt. in the Bank of England. Discourse V. p. 121—124.

* " The *Original or Fundamental Temptation* by " which Satan draws men into the snare of *Servitude*, or " bondage spiritual, is by enlarging or improving their " desires, not of things simply evil, but of things either " natural, or indifferent; that is, for their kind or qua- " lity not unlawful. These desires being improved unto " the full, or unto some excessive measure, do, by long " custom or continuance, require satisfaction by as strong " a law of necessity (at least as importunately) as our " natural desires of food or raiment do. The more ex- " cessive or exorbitant any desire is, the more impatient

" it

they may dishonour the work of God, and prepare the deluded Mortal for eternal shame and punishment!

The

" it is of repulse. It is as impossible for a greedy or " *ravenous Appetite* to be satisfied with a spare or moderate diet, as for a moderate appetite to be satisfied " without any food at all. A vain *Fantastic*, that takes " proud cloaths to be *Part of Himself*, is as desirous of " change of suits or costly apparel, as a poor man is of " apparel itself, or of such stuff as is sufficient to keep " out cold and wet. An *ambitious Spirit* is not so well " content with an ordinary place or rank amongst *Free-* " *men*, as an ingenuous mind will be with the estate or " condition of an hired *Servant;* if no better by means " fair and honest be likely to befal him. *A Man apt to* " *over-prize himself*, and jealous withal of contempt, of " wrong, or of gross abuse, is not so easily appeased with " streams of blood, as a calm and gentle spirit is with " an ingenuous acknowledgment of wrongs done, or " with a courteous answer for wrongs suspected. The " desire of wealth or worldly goods, after it hath once " exceeded its lawful bounds, becomes as unsatisfiable " as Hell. It enlargeth itself by often satisfaction, and " of all earthly and mortal things, it knows no stint " or period of growth, but grows strong and lusty by " waxing old.

" *None of these desires* of meat, of drink, of apparel, " of satisfaction for wrongs done or suspected, of ho- " nour, riches, or preferment, are *in themselves*, or for

The amazing power and force of the *unlawful Affections,* which I have already described, cannot reasonably be accounted for, on any other Principles. We have no right, however, to murmur at God's permission of *spiritual Temptations* (whereby the Divine *Knowledge of Good* and *Evil,* presumptuously

" their quality, *unlawful.* Their *unlawfulness* consists " only in their *excess.* But even the best of these or like " desires, being improved beyond its measure, will, for " its private satisfaction, *betray the Soul,* which gives it " harbour, into Satan's hands. He doth not, he need " not tempt any man to be a thief, a robber, or a mur- " therer. *For,* (as St. James tells us, Chap. 1. 14.) " *Every man is tempted* (to these and the like crimes) *by* " *his own concupiscence,* and our *concupiscences and sen-* " *sual desires are always increased by custom.* He that " hath long inured himself to exceed either in quality of " meat or drink, or to fare deliciously, desires only to " satisfy his appetite, or to observe his delightful *custom:* " so these may be satisfied, he hath no desire to be a " *thief,* to be a *cheater,* or couzener. But *rather than* " *his intemperate appetite should be unsatisfied,* he will " take himself to some other part of *Satan's Service;* " and adventure on *theft* or *murther,* or any other breach " of God's commandments." Dr. Jackson's Works, Vol. 3. p. 62.

assumed

assumed by Man, is *proved* and *tried)* especially as the Almighty has mercifully been pleased to give us the most ample warning throughout the Scriptures of our continual danger; insomuch that the Christian Church hath generally made the necessary resistance *to Evil Spirits* an express Article of the Baptismal Vow, viz. To "*renounce the* "*Devil and all his Works.*" Nevertheless, the unreasonable *Heresy* of the *Sadducees* (who were the *Deists* of ancient times) not only subsists to this day, but seems even to prevail in a most dangerous degree; for there are many people amongst us, who *profess* to *believe* the Scriptures, and yet openly deny the existence of those malignant spiritual Beings, commonly mentioned and signified under the name of "*the Devil,*" though the Scriptures afford the clearest testimony concerning them: but our modern *Sadducees* endeavour to explain

plain all texts, wherein Devils or Evil Spirits are mentioned, as mere customary figures of speech expressive of some *Evil* Affections, and sometimes of mere bodily Disorders.* Howsoever plausible

* " According to them" (said Archbp. Sharp) " the Devil that is so often spoken of in the Scriptures, " is nothing else but either a disease of the body, or a " phantasm in the brain, or the wicked principles and " inclinations of a man's heart. This is the doctrine of " Mr. Hobbs, and his followers.

" But there cannot a vainer conceit enter into a man's " head than this is. By the very same logic that they " can prove this, they may likewise prove, that all those " men that are spoken of in the Old and New Testa- " ment, were not real persons, but qualities. For it is " certain, that the Devil is in the Scripture as much re- " presented as a person, a real subsisting being, distinct " from God and from good angels, and from mankind; " I say, he is as plainly thus represented; as any man or " woman, that is there mentioned, is. And he, for in- " stance, that will say, that when our Saviour was tempt- " ed by the Devil in the wilderness, all this was but a " transaction of his imagination, and that it was only " his own fancy that presented to his eyes all the king- " doms of the world, and that it was only his own fancy " that set him upon a pinacle of the temple, and would " have had him fallen down and worshipped it; I " say,

ble this kind of sophistry may appear, where applied to some few particular passages,

" say, he that would give such an account as this, of that " matter, may with the same reason say, that Jesus him- " self was but a phantasm, an imagination, and that " there was never such a real person in the world.

" The Devil then has a real Being of his own, inde- " pendent of us, or any other creature : and that Being " is of the *spiritual or angelic nature.* As there are " good spirits, and good angels, so there are evil spirits, " and evil angels; and of this latter sort is the Devil.

" But then, secondly, When we are speaking of the " Devil, we are not to understand any one particular " being, or any one particular evil spirit, but the whole " aggregate, or company of evil spirits, which inhabit " round about us in the lower regions of the air. All " these are in the scripture language, and in common " speech, called by the name of the Devil, and some- " times in the plural number, by the name of Devils.

" For the understanding this we are to know, that " among that infinite and innumerable company of angels " which God created in a happy and glorious condition, " all of them did not continue in that primitive happi- " ness: but several of them, by their wilful apostasy " from God, forfeited that dignity and glory they were " possessed of, and so depraved their natures, that they " were incapable of dwelling any longer where they did " before; but were, by the just vengeance of God, cast " down

passages, yet there are others so clear in the literal expression, and so well guarded

" down into these lower regions of the air, where they " are reserved by Providence, to the judgment and pun- " ishment of the great day.

" This is the plain account that the Scriptures give us " as to this matter. Thus St. Jude in the 6th verse of " his Epistle: *The angels*, saith he, *that kept not their* " *first estate, but left their own habitations, them hath* " *God reserved in everlasting chains under darkness, unto* " *the judgment of the great day.* And just to the same " purpose, and almost in the same words, doth St. Peter " speak in the second chapter of his second Epistle, verse " the fourth.

" These fallen angels now thus thrust down from " heaven, tho' they do yet in a great measure retain all " the intellectual accomplishments of the angelical na- " ture, such as reason, and memory, and knowledge, yet " are they in their moral qualities quite contrary to all " the good angels; and particularly as to this, that as " the good angels are infinitely kind and benign, great " lovers of God and of mankind, and most intirely dis- " posed to do all good offices to them whatsoever; so the " nature of those fallen angels is cruel and revengeful; " full of hatred, and spite, and malice to God, and to " his whole creation; and upon account of this, the " Scripture hath given to them the name of Satan or " Devil, which two words (as all that understand the " learned languages know) signify neither more nor less

" than

guarded by the scope or intention of the subject delivered in the context, that

" than an adversary, or an accuser, or calumniator. The
" one being the Hebrew word for it, and the other the
" Greek word. And indeed it is, with reference to this
" enmity to mankind, that most of these names and cha-
" racters, that they bear in Scripture, are bestowed upon
" them. Upon this account it is, that the Devil is called
" a murderer, a deceiver, a lyar, and the father of lyes,
" the destroyer, the old serpent, the great dragon, with
" sundry other such appellations. But then, tho' these
" names being put in the singular number, seem to denote
" some single evil spirit, that bears ill-will to mankind;
" yet we are always to remember, that they are to be
" expounded collectively, that is to say, to signify the
" whole body of these apostate spirits, of which there are
" a vast number: I say, the whole body of them; for
" that these lapsed angels are formed into a body politic,
" or government, or kingdom, is plainly enough intima-
" ted in the New Testament: for there we meet with the
" kingdom of darkness, in opposition to the kingdom
" of light; and there we meet with the prince of the
" Devils as the chief of them; who is likewise by St.
" Paul called, *The god of this world, and the prince of*
" *the power of the air.* Under whom also, as in other
" societies, there are many subordinate officers, as St.
" Paul seems to intimate in the 6th of the Ephesians;
" where, among the wicked spirits in heavenly places
" (that is, in the air, as Grotius, with the ancients,
" rightly expounds it) that he saith we wrestle against,

" he

that it is impossible to wrest them from the obvious literal meaning, without perverting

" he makes mention in the plural number of principali-
" ties and powers, and other rulers of the darkness of
" this world.

" This is the Scripture account of these matters. I
" must confess, it may seem a very odd thing to some,
" that there should be in the world a society of such spi-
" rits, as are confessedly endowed with all the knowledge
" and subtilty of the angelical nature, and yet are so
" horribly degenerated in their morals, as to take pleasure
" in every thing that is naught, and even in ruining man-
" kind, if they could. But that it is really possible that
" there should be such beings, *doth in some measure appear*
" *from the prodigious instances of the depravation of*
" *reasonable natures, that we sometimes see among our-*
" *selves;* there being men of excellent parts and endow-
" ments to be found, that do sometimes so far degenerate
" from human kind, that for all manner of wickedness
" and malice, they may be rather called *Devils than men.*
" But that it is more than possible, that there are a race
" of such spirits, as do malign the welfare of mankind,
" and take pleasure in making fools, and wretches, and
" *slaves of them*, is too evident, both from all the histo-
" ries of past ages, and from the sad experience of some
" nations at this day; who (if we may credit the histories
" that are writ of them) do miserably *groan under the*
" *violences and tyranny of the Devil.* But however, no
" one that acknowledgeth the truth of the Scripture,

" can

perverting all the rules of grammar and common sense.

We are most carefully warned by the great Apostle to the Gentiles, to be upon our guard against these powers of darkness.

" *Put on the whole Armour of God,*" (says he) " *that ye may be able to stand* " AGAINST THE WILES OF THE DE- " VIL. *For we wrestle not with* FLESH " *and* BLOOD, *but against* PRINCIPA- " LITIES, *against* POWERS, *against* THE " RULERS OF THE DARKNESS OF THIS " WORLD, *against spiritual Wickedness* " *in high places.*" Eph. vi. 11, 12.

" can possibly doubt of this; for what I have now deli- " vered, is so plainly affirmed in the Old and New Testa- " ment, that there is no evading of it. And indeed, this " hypothesis of the being of evil spirits, and their ill-will " to mankind, and their concerning themselves continu- " ally to do us mischief, *is so interwoven with, and makes* " *so considerable a part of the scheme of, our religion,* " *as it is delivered by Christ and his Apostles, that we* " *cannot deny the one, without much weakening, if not* " *altogether overthrowing, the other.*" Archbishop Sharp's Sermons, Vol. 3. p. 60—65.

In the same Epistle (iv. 27.) the Apostle still further warns the Ephesians against the SPIRITUAL ENEMY. "*Neither*" (says he) "*give place to the* "DEVIL." And, in his 2d Epistle to the Corinthians (ii. 10, 11,) he signifies his forgiveness to some offending person (probably meaning that fornicator whom he ordered in the 1st Epistle (Chap. 5.) to be excommunicated. He says, "for "your sakes *(forgave I it)* in the person "(or in the sight or presence) of Christ; "*lest* SATAN *should get an advantage* "*over us: for we are not ignorant of his* "*Devices.*" The Apostle James also warns us upon the same points: "*Resist* "*the Devil*" (says he) "*and he will flee* "*from you.*" (iv. 7.) And the Apostle Peter is still more particular in his advice on this head—"*Be sober, be vigi-*"*lant;*" (says he) "*because your Ad-*"*versary* THE DEVIL, *as a roaring Lion,* "*walketh about, seeking whom he may* "*devour.*

" *devour. Whom* RESIST *stedfast in the* " *faith,*" &c. 1 Pet. v. 8.

The same Apostle also tells us, that " GOD *spared not* THE ANGELS *that* " *sinned, but cast them* DOWN TO HELL, " *and delivered them into* CHAINS *of* " DARKNESS, *to be reserved unto Judg-* " *ment.*" (2 Pet. ii. 4.) The Word which is here translated " *down to* " Hell," viz. *Ταρταρωσας* (" down to " *Tartarus,*" or " *in Tartarus;*") is derived from the Greek verb *Ταρασσω, Terreo,* to *dread,* or *be in Terror;* so that even if *Tartarus,* or *Hell,* does not signify a real *Place,** it signifies, at least, an

* But the place of torment, or *Hell,* after the day of Judgment, must necessarily signify a *real Place* of material *Fire,* because *all Men* are to rise again *with their Bodies, (a)* and consequently will be capable of *bodily* punishment; for it is not the *Soul alone,* but the *whole Body* of the unrepenting Sinner, that will be " *cast into*

(a) " And *(though)* after my skin *(worms)* destroy this *(Body)* " *yet* IN MY FLESH *shall I see God.*" Job xix. 26.

" *Hell;*

an actual *State* or *Condition* of extreme *Terror* and *horrible Darkness*, in which even

" *Hell*"; *(b)* and as *Human Bodies* after the Resurrection will be *incorruptible (c)* or *everlasting*, so, of course, they will be capable of *everlasting bodily* punishment in " *the fire that never shall be quenched: where* THEIR " WORM DIETH NOT, *and the Fire is not quenched.*" (Mark ix. 45, 46.) and this FIRE (which must be a *material* Fire, as *Bodies* are to be punished in it) is *the very same* FIRE that is " *prepared for the Devil and his An-* " *gels*," *(d)* and consequently we may be assured, that the latter, though *Spirits*, will also be rendered as capable, as the Human Bodies, of feeling the perpetual torment of that Fire. And lastly, it is not improbable, that even *this Terrestial Globe*, on which the worldly-minded seem to place their whole desire and happiness, may hereafter become that very *Hell*, or place of future punishment both for wicked *Men* and *Devils*, since it has so long been the seat both of *Human* and *Diabolical* wickedness; for

(b) " If thy right hand offend thee, cut it off, and cast it from " thee: for it is profitable for thee that one of thy members " should perish, and not that *thy* WHOLE BODY *should be cast* " *into Hell.*" Matt. v. 29, 30.

(c) " For the trumpet shall sound, and the dead shall be raised " *incorruptible*, and we shall be changed. For this corruptible " must put on incorruption, and this *mortal* must *put* on IMMOR- " TALITY." 1 Cor. xv. 53.

(d) " Depart from me, ye cursed, into *everlasting Fire* prepared " for *the Devil* and *his Angels.*" Matt. xxv. 41.

Moses

even SPIRITS may be involved, or (as it were) *bound;* for the Apostle, by the idea

Moses seems to intimate, in his prophetical song, that there is a *worldly Hell*—" *a Fire is kindled in mine anger, and* " *shall burn* UNTO THE LOWEST HELL" (עד שאול תחתית) " *and shall consume the earth, with her increase,* " *and set on fire the foundations of the mountains.*" (Deut. xxxii. 22.) Commentators generally remark indeed, that HELL is mentioned here only as a *Type* or *Metaphor* of the most extreme *temporal* misery, or sufferings in *this life*, agreeable to the tenor of the subject carried on in the following verses, yet the having recourse to such as a *Metaphor* certainly implies a real idea of *Hell*, and of the future destruction of the world BY FIRE; for otherwise the recital of the circumstances, even as *Metaphors* or *Types*, would be useless and unintelligible. It may be objected, indeed, that the present world will be *consumed*, or (agreeable to the literal expression of the Hebrew in this text) EAT *by the Fire;* which is also foretold by the, Apostle Peter—that " *the earth also, and the works that* " *are therein, shall be burnt up,*" (2 Pet. iii. 10.) So that the *Earthly* FIRE must, at length, CEASE for want of materials, if all *earthly things* are to " *be burned up,*" and to " *pass away*" (*e*) in fire and smoke! Whereas the " *Fire prepared for the Devil and his Angels,*" is expressly declared to be an *everlasting Fire.* (Matt. xxv. 41.) Yet these last considerations will afford no just

(*e*) " *Heaven* and *Earth* shall PASS AWAY, but my words " shall NOT PASS AWAY." Matt. xxiv. 35. See also chap. v. 18. and Luke xvi. 17.

objection

idea of *Darkness* here expressed, may perhaps allude to a total *Exclusion* from the *Light, Comfort,* and *Influence* of the *Divine Grace,* or an entire Withdrawing of the glorious CREATOR'S *Light* and *Spirit,* by which *Exclusion* or *Withdrawing,* the wilful *Reprobacy* of these rebellious *Angels* might, probably, have been fixed upon them, as an indelible stain of infamy, to *mark them for future punishment,* and to exclude them from all hope of escaping the Divine Justice! So that those Spiritual Beings, which once were *glorious* in their Na-

objection to what I have before suggested, because THE ALMIGHTY can surely render the Fire *perpetual,* by a continual accession of new materials, as the old are consumed (or by a variety of other means, which like most other operations of Providence, are infinitely above human comprehension) agreeable to the intimation of the Prophet Isaiah, tho' the same is also given as a *Metaphor* of extreme temporal sufferings—viz. "*and the* STREAMS "*thereof shall be turned into* PITCH, *and the* DUST *there-*"*of into* BRIMSTONE, *and the* LAND *thereof shall be-*"*come* BURNING PITCH. *It shall not be quenched* "*night nor day; the smoke thereof shall go up for ever,*" &c. Isaiah xxxiv. 9, 10.

ture,

ture (being created "*Angels of Light*") have rendered themselves most *inglorious* and *detestable*, by misusing that Liberty, in which the benevolent Creator had placed them; for they "*kept* "*not their first Estate,** *but*" wickedly withdrew themselves from "*their own* "*Habitation*," and have thereby been the wilful Authors of their own disgraceful and depraved Nature (the Diabolical Disposition); which is founded only in their voluntary wickedness; "*for* "GOD IS NOT *(the Author)* OF CONFU- "SION,† BUT OF PEACE." (1 Cor. xiv. 33.)

* "*And the Angels, which* KEPT NOT THEIR "FIRST ESTATE, *but left their own habitation, he hath* "*reserved in everlasting Chains under darkness unto the* "*Great Day.*" Jude 6.

† God hath declared, indeed, by his Prophet (Isaiah xlv. 7.) "I FORM *the Light, and* CREATE "DARKNESS: *I make Peace, and* CREATE EVIL. *I* "*the* LORD DO ALL THESE *(Things).*" But "*the lat-* "*ter part of this sentence*" (says the learned Dr. Louth, Prebend of Winchester in 1714) "*explains the former:* "LIGHT *being often put for Happiness, and* DARK-

"NESS

33.) *" God cannot be tempted with Evil, " neither tempteth he any Man,"* or rather,

" NESS *for Adversity. The sense is"* (continues the Doctor) *" that all the vicissitudes of good or evil success " are to be ascribed to Providence: God sets up one king-" dom, that of* CYRUS, *and pulls down another, the* BA-" BYLONIAN *monarchy."* (Commentary on Isaiah, p. 367.) To the same effect is the Paraphrase of the learned DEODATI, viz. *" I am the cause of all Goodness and " Prosperity through my* BENIGNITY: *as likewise by my* " JUSTICE, *I am Author of afflictions, punishments,* and " *calamities."* And indeed Commentators in general agree, that the EVIL here to be understood is not the EVIL of *Sins* and *Vices*, (" *modò hic excludas* PECCATA " *et* VITIA, *quæ sunt ex homine,"* says the learned Vitringa) but the EVIL of *Afflictions, Sicknesses, subjection to foreign enemies,* and all other *external* or *bodily Sufferings,* whereby mankind are either *proved* and *tried*, that they may thereby set forth due examples of *Faith* and *Patience* to others, or else are *punished* and *chastised* according to the just dispensation of GOD's Providence in the government of the world. Nevertheless, GOD both *proves* and *punishes* mankind, even by *internal Evil:* for as the supreme direction and controul of all things whatsoever belong absolutely to GOD ALONE, he is said in Scripture to DO, what he only PERMITS upon *just* occasions, *

by

* As when men wilfully forsake GOD's *Laws* and *Religion*, preferring temporal gratifications to *Justice, Righteousness,* and *Truth!* Such a gross abuse of the *natural Knowledge of Good and*

rather, *he tempteth* NONE, (κδενα) *no Beings whatsoever,* (James i. 13.) and —" *Out*

withdrawing his restraining Grace from man, and *giving him up* entirely to the bent of his own inclination,* or by ceasing

and Evil is presumptuous *Sin;* and " *he that committeth* SIN *is* " *of the* DEVIL." (1 John iii. 8.) But if God permits men to be ensnared by the delusions of the DEVIL " *after the working of* " SATAN, *with all power,* and *signs,* and *lying wonders,* and " *with all* DECEIVABLENESS *of unrighteousness in them that* " *perish*"—a plain reason is assigned for such permission—" *be-* " *cause they received not the love of the* TRUTH, *that they might* " *be saved. And for this cause God shall send them strong delusion* " *that they should* BELEIVE A LYE! *that they all might be damned* " (or judged) *who believed not the* TRUTH, *but had pleasure in* " UNRIGHTEOUSNESS." (2 Thess. ii. 9—12.)

* " GOD *also* GAVE THEM UP *to uncleanness through the lusts* " *of their own hearts,*" &c. And again—" GOD GAVE THEM " UP *unto vile affections.*" And again—" GOD GAVE THEM " OVER *to a reprobate mind,*" &c. For all which plain reasons are given, shewing that the *wilful wickedness* of man is the one foundation or first cause of God's deserting, or thus GIVING THEM UP, " *so that they are without excuse:*" (says the Apostle Paul) " *Because that when they knew God, they glorified him not* " *as God, neither were thankful; but became vain in their imagi-* " *nations, and their foolish heart was darkened. Professing them-* " *selves to be wise, they became fools,*" &c. " WHEREFORE GOD " *also* GAVE THEM UP *to uncleanness through the lusts of their* " OWN HEARTS," &c. (See Romans i. 20—32.) and even God's own servants may sometimes be deserted or left to themselves for a time, as King Hezekiah was upon a particular occasion, when the ambassadors came to him from Babylon " *to en-* " *quire*

—" *Out of the Mouth of the Most High* " *proceedeth not* EVIL *and* GOOD?" (Lam. iii. 38.) so that as *Iniquity* can have

ceasing to restrain the power of spiritual deceivers.* Hence arises the necessity of our daily prayer—" *Lead us not* " *into* TEMPTATION, *but deliver us from* EVIL," notwithstanding that we are assured by the Apostle James, that GOD "TEMPTETH NONE" (πειραζει δε αυτος ουδενα) " *but* EVERY MAN *is tempted when he is drawn* " *away of his* OWN LUST, and enticed. *Then*" (says he) " *when* LUST *hath conceived, it bringeth forth* SIN: and " SIN,

" *quire of the wonder that was done in the land*;" for then " GOD " LEFT HIM, *to* TRY *him, that he might know all*" (*that* was) " *in* " *his heart*." 2 Chron. xxxii. 31. That is (according to the Dutch annotation) " *that God might make known to* HISKIA, *and to all* " *the Church, what was in his heart. For God made tryal of him* " *for a while by the forementioned desertion, that he might know* " *himself, and out of the sense and feeling of his own weakness and* " *impotency, might have cause to* HUMBLE HIMSELF; *and that* " *all believers beholding their own weakness and infirmity in him,* " *might work out their own salvation with fear and trembling*." " And accordingly we read, that " HEZEKIAH HUMBLED " HIMSELF *for the pride of his heart, both he, and the inhabitants* " *of Jerusalem, so that the wrath of the Lord came not upon them in* " *the days of Hezekiah*." 2 Chron. xxxii. 26. This example affords a clear illustration of the true sense in which God may be said to " *tempt*," or to " *lead into temptation*," viz. " GOD " LEFT HIM, *to* TRY *him*," &c.

* When the Divine vengeance and retribution was to be poured upon the wicked *King Ahab*, he was GIVEN UP to the delusion of wicked spirits—" *And the Lord said, Who shall per-* " *suade* AHAB, *that he may* GO UP AND FALL *at Ramoth Gilead?*" &c.

have no *Fellowship* * with GOD, these Apostate Spirits have, of course, been totally excluded from every Ray of the *Divine* LIGHT; whereby, instead of continuing *Angels of Light*, as at first

" SIN, *when it is finished, bringeth forth* DEATH:" (Jam. i. 13—15.) This latter text teaches us how we are to comprehend and limit such expressions as that above quoted from the Lord's Prayer.

* " GOD *is Light, and in him is* NO DARKNESS *at* " *all. If we say that we have fellowship with him, and* " *walk in* DARKNESS, *we lye, and do not the Truth: but* " *if we walk in the* LIGHT, *as he is in the* LIGHT, *we* " *have fellowship one with another, and the blood of* " JESUS CHRIST *his Son cleanseth us from all Sin.*" 1 John i. 5—7.

&c. " *And there came forth a spirit, and stood before the* LORD, *and* " *said, I will persuade him. And the Lord said unto him, Wherewith?* " *And he said, I will go forth, and I will be a* LYING SPIRIT IN " THE MOUTH OF ALL HIS PROPHETS. *And he said, Thou* " *shalt persuade and prevail also: go forth and do so.*" Wherefore the true Prophet Micaiah told Ahab—" *Behold the* LORD *hath put a* " *lying spirit in the mouth of all these thy Prophets,*" &c. (1 Kings xxii. 20—23.) Here the effects of God's *permission* is plainly considered as *the act* of God; for the spirit, being rendered free to act agreeable to its own wicked principles upon the persons mentioned, *effected* the purpose of the *Divine Justice* and *Retribution* upon *Ahab*. Thus the *very Devils* are used as instruments to fulfil the eternal *Justice* and *Judgment* of the Almighty upon the *unrighteous*; and in such cases may properly be said to become the " *Principles of Action*" in Man!

created,

created, they are become totally *dark,* and *opposite in every Principle* to the LIGHT, *Goodness,* and *Mercy* of THE ALMIGHTY; so that they may now be called, with propriety, ANGELS of DARKNESS; for tho' they sometimes deceitfully assume the opposite character,* in order to deceive the unwary, yet their *Power* is only of *Darkness,*† being *bound*

* "For SATAN HIMSELF is transformed into AN "ANGEL of LIGHT." 2 Cor. xi. 14.

† The Apostle Paul apparently means these wicked Angels or Spirits, when he warns us "*against* POWERS, "*against the* RULERS *of the* DARKNESS *of this world.*" Ephes. vi. 12. And elsewhere they are spoken of collectively as "THE POWER OF DARKNESS." "*Giving* "*thanks unto the* FATHER" (says the same Apostle) "which hath made us to be partakers of the *inheritance* "*of the Saints in* LIGHT: who hath delivered us from "THE POWER OF DARKNESS, and hath translated *(us)* "into the kingdom of his dear Son." Col. i. 12. 14.— "*This is your hour*" (said our Lord to the chief priests and elders of the Jews who came to apprehend him) "*and* THE POWER OF DARKNESS." Luke xxii. 53. *The Power of Death* hath also been attributed to the same

bound (as it were) in the *dark chains* * of their own *Iniquity* or *Reprobacy*—in *the "everlasting Chains"* of horrible *Darkness,* † whereby they are effectually *"reserved for Judgment,"* without being deprived of that activity, in exercising the malignity of their fixed reprobate *Principles,* and proneness to do *Evil,* which the Scriptures in many other passages attribute to them. For without some such supposition, how shall we reconcile the above-mentioned text of the Apostle Peter, as also that which is parallel to it in the Epistle of Jude, (wherein the fallen Angels are represented as bound "in *everlasting* "*Chains under Darkness* unto the

same malignant Spirits; for Christ took upon himself our Nature, *Flesh* and *Blood*—"*that through* DEATH he "might *destroy him that had* THE POWER OF DEATH, "*that is,* THE DEVIL, and *deliver them, who, through* "*fear of* DEATH, were all their life-time *subject to* "BONDAGE." Heb. ii. 14, 15.

* 2 Pet. ii. 4. † Jude 6.

"Judg-

" Judgment of the Great Day" *) with those other texts before quoted from the Apostles *Paul, James,* and *Peter,* concerning the *Activity* and *Vigilance* of Diabolical Spirits.

The Apostle Paul, as I before remarked, warns us of " *the Wiles of the* " DEVIL," (by which word, in the singular number, is commonly understood the Prince, † or chief of *the fallen Angels),* and tells, that " *we wrestle not* " *against* FLESH AND BLOOD, *but against* " PRINCIPALITIES, *against* POWERS, " *against the Rulers of the* DARKNESS " *of this World,*" &c. (Eph. vi. 11, 12.)

* " And the Angels, which kept not their first estate, " but left their own habitation, he hath reserved *in ever-* " *lasting Chains under* DARKNESS, unto the judgment " of the Great Day." Jude 6.

† " THE PRINCE of the Power of the Air, THE " SPIRIT that now worketh in the children of disobedi- " ence." Eph. ii. 2. " Now shall *the Prince of this world* " be cast out." John xii. 31.—" *Beelzebub the* PRINCE " *of the Devils.*" Matt. xii. 24—27.

being

being a clear declaration of the *Agency* and *Activity* of these invisible Spiritual Beings.

Again, the Apostle *James* tells us, to "*resist the* DEVIL, *and he will* FLEE "*from us;* which excludes every idea of his being actually *bound* in chains of confinement. And the Apostle *Peter* represents him as "*a roaring Lion, that* "WALKETH ABOUT, *seeking whom he* "*may devour;*" which absolutely forbids the belief of *a local confinement* in any one place: so that *the Chains* of *Darkness in Tartarus* may very well express such a *total Darkness* of Apostacy and absolute Reprobation, as I have supposed, wherein the disobedient Angels are *bound* and *reserved* for the day of Vengeance; for "THE EVERLASTING "FIRE* *prepared for the* DEVIL *and* "HIS

* Having in a former note, at p. 131, made some remarks concerning the probability that the present *Terrestrial Globe* (on which the greater part of mankind seem

" HIS ANGELS;" Matt. xxv. 41.) being marked and distinguished from *other*

seem to place their whole interest and desire) will hereafter become the region of EVERLASTING FIRE, or *Hell*, I have since had the satisfaction to find, on a further examination of that point, that the same opinion hath been long ago decisively asserted by my own grandfather, in a sermon concerning " *the manner of the day* " *of judgment;*" and though I could wish my readers to peruse the whole sermon, yet I must beg leave to lay before them a short extract from it, which is much to my present purpose— " The second particular" (says he) " which the Scriptures acquaint us with concerning " the general judgment, is this; that *the earth shall then* " *be set on fire*, and that in the most terrible manner " imaginable. Whether this general conflagration will " happen upon Christ's coming to judgment, or rather " will be the last transaction of the judgment, the " Scripture doth not declare. But that there shall be " such a conflagration, and that THIS FIRE SHALL " BE FOR THE EVERLASTING PUNISHMENT BOTH " OF THE DEVIL AND WICKED MEN. WHO WILL " ALL BE TUMBLED DOWN INTO THESE LOWER " REGIONS, WHICH WILL THEN BE A PERFECT " LAKE OR SEA OF FIRE (as the Scripture express- " eth it, Rev. xix. 20.) is beyond all doubt. To this " purpose let us observe what the Apostle says, *The Lord* " *Jesus shall be revealed from heaven with his mighty* " *angels in flaming fire, to take vengeance of them that* " *know not God, and obey not the Gospel of our Lord* " *Jesus Christ*," 2 Thess. i. 7.

" But

other Spirits by their confirmed propensity to *Evil,* and their continual opposition

" But more expressly this conflagration of the world is " taught us in the second Epistle of St. Peter, Chap. iii. " 6, 7. where the Apostle tells us, that *as the world* " *which was of old perished* by an universal deluge of " *water, so the heavens and the earth which are now, are* " *kept in store, reserved unto fire against the day of judgment* " *and perdition of ungodly men.* From whence it is plain, " that at the day of judgment this world shall be set on " fire, and that fire shall be for the punishment of ungodly men. Furthermore, in the verses following, he " adds to the same purpose, *The day of the Lord shall come* " *as a thief in the night, in which the heavens shall pass* " *away with a great noise, and the elements shall melt with* " *fervent heat; the earth also, and the works that are* " *therein, shall be burnt up.* ver. 10.

" If any one be at a loss to conceive how the heavens " should be set on fire as well as the earth, as St. Peter " three times in this chapter affirms they shall be; the " difficulty will be removed by considering that the heavens here spoken of, are not those heavens in which the " stars are, (in which signification we commonly use that " word) but the sublunary heavens, viz. those lower regions of the air, wherein are the clouds and vapours " and other meteors, which are here called the elements, " and in which sense the heavens are frequently taken in

sition to *every good Principle;* which renders their final condemnation to that

" holy Scripture. Now these heavens, together with all " that is in them shall at that day pass away with a " crackling noise of fire, and the earth, and all the things " in it, shall be put in flames. David tells us, that *upon* " *the wicked God shall rain fire and brimstone, and an hor-* " *rible tempest; this shall be the portion of their cup,* Psalm " xi. 6. And our Saviour intimates the same, when he " tells us, as *in the day when Lot went out of Sodom, it* " *rained fire and brimstone from heaven, and destroyed* " *them all; so shall it be in the day when the Son of man is* " *revealed,* Luke xvii. 29, 30.

" And now who can express the horror and confusion " that shall be at that day? Who can fancy so sad and " dismal a face of things, as shall then be all the world " over? Could we imagine ourselves to be present, when " the whole frame of nature is upon the point of dissolu- " tion, and the whole world in flames about our ears, " with what terror and amazement should we be filled? " How would our hearts fail us, *and our joints be loosed,* " *and our knees smite against each other,* Dan. v. 6. unless " we were sure we were in the number of those who " should be wafted up to meet the bridegroom with com- " fort? Oh, what will then become of all impenitent " sinners! What will become of all worldly, sensual, am- " bitious, voluptuous men, who set up their rest in this " world,

that " *everlasting Fire*" inevitable; for " *the* DEVILS *also believe and trem-* " *ble:*" (James ii. 19.) by which, it seems, they *foreknow* their own certain condemnation, like those abandoned *Human Sinners,* who " *sin* WILFULLY *after* " (they) *have received* THE KNOW- " LEDGE OF THE TRUTH;" to whom " *there remaineth no more Sacrifice for* " *Sins, but a certain fearful* LOOKING " FOR *of Judgment and fiery Indigna-* " *tion, which shall devour the Adversa-* " *ries.*" Heb. x. 26, 27.

" world, and mind nothing but their ease, and the gra- " tification of their appetites, or the pursuit of their " secular interests! When they shall see all that they " loved, all that they admired, all that they delighted " in, gone, irrecoverably gone in a moment! Lastly, " what will become of all those bold profane persons, " who entertained all discourses of a future judgment " only with scoffs and derision! Oh, how will they find " themselves abused, and see, to their great amazement, " what they would never before believe, that *there is a* " *reward for the righteous, that there is indeed a God that* " *judgeth the earth!*" Ps. lviii. 11. Archbishop Sharp's Sermons, Vol. 6. p. 184—186. 3d Edit.

This

This clear description of *Human Reprobacy* opens to us a very probable idea of the *Angelic Reprobacy*, or the mode whereby the *Nature of Devils* was first occasioned; and at the same time proves, that *Men* are equally liable to fall into the same lamentable Degeneracy and horrible Apostacy from God, and thereby may become a sort of *Devils*,* but indeed, of a very base and

* Thus the reprobate Judas was mentioned, even by our Lord himself, (who knew the wilful wickedness of his avaricious heart, John vi. 64.† and that he was *a thief*, John xii. 6.) was mentioned, I say, in express terms, as being A DEVIL—"*Have not I chosen you twelve* (said our Lord to his disciples) "*and one of you is* A DEVIL." John vi. 70. The MAN, indeed, was the *work* of the benevolent Creator, but he became A DEVIL by the operation of his *own mind*, assisted by the *spiritual Influence* of SATAN, whom he neglected to *resist* (thus wilfully abusing the divine hereditary *Knowledge of Good and Evil* within himself) and of course partook of the *Diabolical Nature*; which will, most certainly, be the unhappy case of *every other Man*, who, in like manner, neglects that necessary *Resistance* to SATAN, and his own predominant passions, whereby he is rendered a *Slave* to habitual *Sin!*

† "For JESUS *knew*, from the beginning, who they were that "believed not, and who should betray him." John vi. 64.

inferior

inferior order: for though they may be EQUAL, perhaps, IN WICKEDNESS (when the restraining Power of *Conscience,* or the *Divine Knowledge of Good and Evil,* is entirely effaced, or withdrawn from them) yet they must remain as much INFERIOR IN POWER and ABILITIES, as *Human Nature* is *inferior* to the created Part of *Devils,* I mean the *Angelic Nature;* for the Scriptures informs us, that ANGELS *"are "* GREATER *in Power and Might;"* (2 Pet. ii. 11.) and consequently must retain a GREATER proportion of both, (i. e. *Power and Might)* even in their *fallen State,* than *reprobate Men.*

The *Devils,* or *Satanical Spirits,* are constantly represented in the Scriptures to be as diametrically opposite in their Nature to the infinite Goodness of GOD as *Darkness* is to Light;* as *False-*

* " GOD *is* LIGHT, *and in him is no* DARKNESS *at "* *all.*" 1 John i. 5.

hood

*hood** is *to Truth ;*† as implacable and unprovoked *Malice !*‡ is to everlasting *Mercy* and *Love !*§ And, therefore, as they were really "*Angels*" in "*their* "*first Estate,*" so entire a change in their very nature may fairly be accounted as "*Chains of Darkness*"—*of horrible Darkness !* wherewith they are *bound,* as it were, and reserved for eternal Judgment, without hindrance or impediment to their natural activity in promoting *Evil,* as far as God is pleased to permit, in order to prove the

* "*Ye are of your father the* DEVIL, &c. *When* "*he speaketh a* LYE, *he speaketh of* HIS OWN: *for he* "*is* a LYAR, *and the father of it.*" John viii. 44.

† "*I am the Way, and the* TRUTH, *and the Life.*" John xiv. 6.

‡ "He *(the Devil)* was a MURDERER *from the* "*beginning*, and abode not in *the Truth*, because there "is *no Truth* in him." John viii. 44.

§ "GOD is *Love.*" 1 John iv. 8. "*For the* LORD "(Jehovah) *is good: his* MERCY IS EVERLASTING, "*and his* TRUTH *endureth to all generations.*" Psalm 5.

Faith

Faith of Mankind; as in the severe trials of Job's patience, and also in the temptation even of our Lord himself, which cannot be otherwise understood than in a literal sense; for CHRIST in *his Human Nature,* not only overcame those *extraordinary* exertions of the Devil's power, related by the Apostle Matthew (Chap. 4.) and the Evangelists Mark (Chap. 1.) and Luke (Chap. 4.) but was also "*in all points tempted like* "*as we are* (yet) *without Sin.*" Heb. iv. 15.

And our Lord also declared the earnest wish and activity of the Spiritual Enemy to overcome the Faith of the Apostle Peter—"*Simon, Simon*" (said our Lord) "*Behold,* SATAN HATH DE- "SIRED *(to have)* YOU, *that* HE MAY "SIFT (you) AS WHEAT: *but I have* "*prayed for thee, that thy Faith fail* "*not: and when thou art converted,* "*strengthen thy brethren.*" Luke xxii. 31, 32. This is a clear Revelation that

Human

Human Nature is really liable to the impulse and temptations of *wicked Spirits*,* which will certainly prevail over us, and

* The above remarks are principally intended for the use of those persons who disbelieve the *Reality of Spiritual Influence;* but there are some people (and worthy people too) who are apt to fall into *a contrary Extreme* concerning *Spiritual* Adversaries: I mean those persons, who, through bodily disorders, are subject to *low Spirits and religious Melancholy*, whereby they are led to conceive, "*either that* GOD *has forsaken them, and left them* "*to themselves, or that it is the* DEVIL *that is always* "*busy about them, and raiseth those tumults and dis-*"*turbances in their minds.*" And as this unhappy case of RELIGIOUS MELANCHOLY may be esteemed an *Affection of the Mind*, as well as *of the Body*, it certainly relates to my present subject, and seems worthy of as much notice in this tract, as most other *Affections of the Human Mind* which I have mentioned; but I am precluded from offering any remarks of my own upon it, by the writings of my grandfather, who has already treated this case so fully, so judiciously, and so satisfactorily for the comfort of such persons as may happen to want advice thereupon, that it would be superfluous to add any thing more than a reference to those parts of his works where the subject is examined and discussed. See Archbishop Sharp's Sermons, Vol. 3. Serm. 2. p. 21.

and

and *become the Principles of Action,* if we are not careful and vigilant to *resist* them as we ought: for Christ did not forbid the Tempter from using his endeavours against *Peter,* but only prayed that THE FAITH *of the Apostle* should not *fail;* whereby he has taught us, that a sound and stedfast FAITH (for which WE ALSO *are bound to pray)* will sufficiently enable us to resist the POWERS OF DARKNESS.

But when Men disbelieve the very existence of those active *Spiritual adversaries,* how should they be upon their guard to resist their influence? For *Unbelief* in the existence of *Spiritual Beings* will certainly be promoted, even by the DEVILS *themselves,* in all places

and indeed all the Sermons collected in that Volume are on such points as are most liable to perplex and disturb the minds of persons subject to *low Spirits* and *religious Melancholy;* and the several difficulties are explained in such easy and natural arguments, as cannot fail to instruct and remove the doubts of every attentive reader.

wherever they can gain advantage by it, and especially wherever Scepticism, Deism, and the groundless notions of *the Sadducees*, are openly set up in opposition to the clear testimonies of revealed Religion, and the true Faith: for in all such places, it is obvious, that the interest of *Satan*'s empire will be promoted by a disbelief of his existence; and consequently, that the *Angels of Darkness* will, in such places, most carefully abstain from every outward and visible demonstration of their agency and power among Men. Whereas at other times, and in other places, where ignorance of a contrary nature has prevailed, and Men have been subjected to *superstitious* terrors, by neglecting the only proper object of their confidence, in such places, I say, the *Agency* and Interference of DEMONS with *Mankind* have ever been notorious and manifest; of which the histories of all Heathen nations bear ample testimony.

The

The uniformity of *Demon Worship*, in all parts of the world, before the preaching of the gospel, affords also a clear proof of the worldly *Empire of Satan;* for though Devils were worshipped under various names, and various figures, yet there was a constant uniformity in all such particular points as tended most to *the Destruction of Mankind*, or to lead Men to the most direct opposition to the revealed Laws of God, whereby the universal Author or Promoter of such baneful devices was clearly discoverable; the same being for the most part contrary to the *Nature of Man*, and such, therefore, as could not *naturally* proceed from *Man* alone.

Hence we may plainly account for the universal adoption of *Human Sacrifices* amongst *all Heathen Nations!* Some of these deluded people withheld not even their own offspring from their *Spiri-*

Spiritual Deceiver; the spilling of *Human Blood* being most grateful to that *Being,* who "*was a* MURDERER *from* "*the beginning.** Hence we may also account for *the Cuttings in the Flesh for the dead,* and the marking or *tattooing* of the skin, which still prevails amongst the African and American nations, and the present uninformed Islanders of the South Seas, as much as it formerly did amongst the Picts, and other more ancient Heathens; for their *marks in the flesh* were certainly intended by the Spiritual Deceiver, as a sort of *Dedication to himself,* † and as an

* "Ye are of your Father the Devil, and the lusts of "your Father ye will do: *He was a Murderer from the* "*beginning,* and abode not in the Truth, because there "is no Truth in him. When he speaketh a Lie, he "speaketh of his own: for he is a Liar, and the Father "of it." John viii. 44.

† I have been informed by an Englishman, who lived many years amongst the Indians in the internal parts of North America, very far to the westward, (and who is himself

an affront to the Divine Creator, who formed Man without any such unnatural

himself *tattooed* with all the marks of distinction common to the nations with whom he has had any connections) that he once saw a party of Indians (who had taken some prisoners in war) tattoo a couple of their unfortunate captives with the most curious marks they could devise, and afterwards hang them up upon a tree, as a sacrifice to that *infernal Being* which they worshipped, saying at the same time in their language, that they hoped those *two fine Men* (viz. *finely* tattooed) whom they presented, would be acceptable to him; for though the Indians in general acknowledge that there is a *God*, whom they call the *Great and Good Spirit*, yet, through the delusions of the Devil, they think it more profitable to worship *Evil Spirits* by way of propitiation, lest they should hurt them.

" Outre l'idée du premier Estre qu'ont les Sauvages," (says Father Lafitau, speaking of the American Savages) " et qu'ils confondent avec le Soleil, ils reconnoissent encore plusieurs Esprits ou Genies d'un Ordre inferieur, " que les Iroquois nomment *Hondatkon-Sona*, c'est-à-" dire, *Esprits de toutes Sortes*. Le nombre n'en est " point determiné, leur imagination leur en fait voir dans " toutes les choses naturelles, mais encore plus dans " celles, dont les ressorts leur sont inconnus, qui sont " extraordinaires, et qui ont quelque air de nouveauté. " Quoiquils leur donnent en general le nom d'Esprit, " *d'Okki*, ou de *Manitou*, qui leur sont des noms com-

" muns

ral distinctions, and expressly commanded in his revealed Law—" *Ye shall* " *not make any cuttings in your flesh* " *for the dead,*" (or rather FOR THE SOUL) " *nor print any marks upon you:* " *I am the Lord*" (that is, JEHOVAH, *the only eternal* BEING.) Levit. xix. 28.

And as the "*forbidding to marry*" is declared in Scripture to be " *a Doctrine* " *of Devils!*"* so we accordingly find,

" muns avec le premier Estre, ils ne les confondent pour-
" tant jamais avec cet Estre superieur, et ne leur don-
" nent jamais certains noms particuliers, qui le designent
" lui seul, tel que sont les noms *Chemäin, Areskoui.* Ces
" Esprits sont tous des Genies subalternes; ils recon-
" noissent même dans la plûpart *un charactere mauvais,*
" *plus porté à faire du mal que du bien;* ils ne laissent
" pas d'en être les Esclaves, ET DE LES HONO-
" RER PLUS QUE LE GRAND ESPRIT, qui de sa na-
" ture est BON, mais ils les honorent par un effet de cette
" crainte servile, qui a le plus contribué à maintenir
" la superstition et l'idolatrie, que l'Ecriture Sainte ap-
" pelle pour cette raison *une Servitude*; ainsi ils sont
" veritablement idolatres." Moeurs des Sauvages Ameriquains, Tom. 1. p. 145, 146.

* " Now the Spirit speaketh expressly, that in the
" latter

find, that amongst the ancient Heathens there was an order of Nuns or Priestesses (called *Vestal* Virgins) that were bound, *contrary to Nature,* in vows of CELIBACY; and amongst the *Heathen* Tartars, Chinese, and other idolaters, even to this day,* there are distinct orders of

" latter times some shall depart from the faith, giving heed " to SEDUCING SPIRITS, and DOCTRINES OF DEVILS; " speaking *lies in hypocrisy, having their conscience seared* " *with a hot iron;* FORBIDDING TO MARRY *(and com-* " *manding)* TO ABSTAIN FROM MEATS, which God " hath created to be received with thanksgiving of them " which believe and know the truth." 1 Tim. iv. 1—3.

* The celebrated Venetian *Father* MARK PAUL, in the account of his Travels through the East, speaking of the territories of the *Great Cham of Tartary*, informs us, " *that there are* MANY MONKS *appointed to the worship* " *of idols, who have a great* MONASTERY as big as a " small City, in which are about 2000 Monks, who serve " Idols and are sequestred from the Laity by the *Tonsure* " and habits. For they shave the Head and Beard, and " wear the religious habit. These chant with loud clam- " ours in the solemnities of the Idols, *burn many Lights in* " *the Temple,* and are employed in many other foolish " Ceremonies." &c. Inveniuntur in Regione illa PLURIMI MONACHI, idolorum cultui deputati: habent hi MONASTERIUM *quodam magnum* oppiduli habens magnitudinem

of *Men*, it seems, as well as *Women*, laid under the same unnatural restraint through

nem in quo sunt circiter duo millia monachorum, *qui idolis serviunt*, *rasura* et veste a laïcis sequestrati. Nam radunt *Caput et barbam*, vestemque induunt religiosam. Hi in Idolorum solennitatibus magnis clamoribus cantant, luminaria multa in templo accendunt, aliisque compluribus distinentur stultis cærimoniis, &c. Novus Orbis Regionum ac Insularum, &c. p. 360. See also p. 385, concerning the Pagan *Monks* and *Monastery* at the city *Caigui*.

Mr. Isbrants Ides, who was *Envoy Extraordinary* from their Czarian Majesties John and Peter Alexowitz, in 1692, to the Court of *China*, speaking of the town of *Jekutskoi*, on the river *Angara*, which rises from the lake of *Bakal*, says, " *On one side of this town, likewise, there* " *stands a* FINE MONASTERY, *or* CONVENT, *on that*, " *particular spot where the river* JAKUT, *from whence it* " *derives its name, empties its waters into the* ANGARA." Extract from Mr. *Isbrants Ides'* Travels, inserted in the English edition of Mons. *Le Brun's* Travels, p. 165.—In the following page mention is made of the *Mongulian Devotees;* and he describes a *Mongulian* NUN, as well as a LAMA or *Priest*; * from whence it is natural to conclude, that

* " Whilst the envoy resided in this place, he met with a " Taischa, that is to say, a Mongulian, or Mogulian, lord, who had " thrown himself under the shelter and protection of the Czar of " Muscovy, and had been for some time a proselyte to the Chris- " tian faith, and received" (as) " a member of the Greek church.

" This

through the instigation of their spiritual *Adversary*;

that the monastery or convent before mentioned belonged to one or the other of these orders. They both kept their account of their vain repetitions and numerous prayers, by *Strings of Beads*, like our *Popish Christians*;* and though

" This young nobleman had a sister, who was a *Mongulian nun*, " and was greatly inclined to become a Christian convert, as well " as her brother. In conversation upon that serious and impor- " tant topic, she would ingenuously acknowledge, that the God " in whom the Christians put their trust and confidence, must of " necessity, in her opinion, be an omnipotent God indeed; since " he had expelled their Mongulian deity out of paradise; but she " was firmly persuaded, that a time would come, when he should " be restored," *(a proof this that the* MONGULIAN NUNS are Pagans) " and never be subject to the like disgrace again.

" When any of these NUNS, or MONGULIAN DEVOTEES " enter into a room, they never salute any person present whom- " soever, though it is a customary thing with their ladies, who " live under no restraint; since their order is too strict to approve " of such formal acts of complaisance. IN HER HAND SHE " HELD A STRING OF BEADS, which she counted over and " over with her fingers; and was attended by a MONGULIAN " PRIEST, whom they called *a Lama*, WHO HELD IN HIS " HAND LIKEWISE A STRING OF BEADS, which he kept " constantly counting with her, and at the same time visibly mov- " ed his lips, like one deeply engaged in private contemplation, " AS IS CUSTOMARY AMONGST THE MONGULIANS, " AS WELL AS THE CALMUCS. This priest, by the inces- " sant practice of this branch of devotion, had wore his thumb, " his nail, and the joints of his fingers to that degree, that he had " perfectly lost the sense of all feeling in them." Le Brun's Tra- vels, p. 166.

* In the account of the *Dutch Embassy* to the Great Cham of Tartary,

Adversary;* and yet the same *Deceiver* promoted, almost universally amongst

though we have no account that the ancient Heathens used BEADS, yet they were certainly equally distinguished by their numerous prayers and repetitions (for which alone the *Beads are used)*; as our Lord himself testified—"*But when ye pray*" (said he) "*use not* VAIN REPETITIONS, AS THE HEATHEN DO: for they think "that they *shall be heard for their* MUCH SPEAKING. "Be not ye *therefore like unto them*," &c. Matt. vi. 7, 8.

* *Adversary*—The name for an *Adversary*, *Hater*, or *Enemy*, is *Satan* (שטן) which name was generally, applied

Tartary, (Ann. 1655 to 1657,) where the author describes the idolatrous Chinese priests, (pars ultima, p. 54,) it appears that some of them use *Beads*, and are also, in many other respects, like *the Romish Priests*, as that they *fill their chapels with statues;* they *abstain from flesh, but not all;* however, "*such crimes*" (says the author, meaning such crimes as the eating of flesh) "are easily "pardoned for money;" and, like them, *they boast that the souls* "*of the damned are redeemed from hell by their prayers:*" some live by begging, others live in caves and mountains, but "*the greatest* "*part in* MONASTERIES." Some of them have "a long *black* "*robe*, and *square cap*, and walk with a *Pater-noster* or *Rosary*," (that is, a string of beads) "in their hands." The women or NUNS have *separate monasteries*, shave their hair, and REJECT MARRIAGE; and the priests of the sect of *Lauzu* profess *celibacy, and live in monasteries.* "Cæremonias fere instar Romanensium "habent. Horas suas plane more Gregoriano cantillando recitant. Pagodas suos et SACELLA STATUIS REPLENT."—"CARNIBUS

mongst the Heathen, as a *sacred Rite*, the promiscuous use of Women, in order to

applied by the Jews to the *Spiritual Enemy* in particular; and it is remarkable, that many of the Heathen Tartars worship the *Devil* under that very name to this day.

The

" CARNIBUS, ET QUÆ VIVUNT, ABSTINENT, sed non om-
" nes, et talia peccata facile argento condonant, jactantque dam-
" natorum animas suis se precibus ab inferis redimere posse. " Ca-
" pillos continuo abradunt. Alii mendicando vagantur, alii in spe-
" luncis et montibus vivunt; *maxima pars vitam in* COENOBIIS
" SACELLORUM agunt," &c.—Vestitus eorum dispar, ut ex quatuor iconibus *(referring to the picture in p. 55.)* videri potest. Aliqui, ut primus ad lævam *(on the left side of the plate)* longa nigra toga, quadrato pileo, PATER NOSTER, aut ROSARIUM MANU TENENTES, incedunt.—Habent fœminæ separata monasteria, quæ et ipsæ capillos radunt, CONJUGIUM REPUDIANT et sinice *Nicu* vocantur. Tertiæ Sectæ *Lauzu* quidam *Confutii* coætaneus auctor, &c. (of whose followers, he says, in the next sentence) III IN COENOBIIS CÆLIBES VIVUNT, &c. pars ultima, p. 54, 55. And lest the testimony of my Dutch author (who is nevertheless very respectable) should be called in question by any partial bigot of the Romish church, I must beg leave to add a similar testimony even of a learned Jesuit *(Athanasius Kircher)* who, in his *China Illustrata*, p. 154, makes particular mention of a MONASTERY of idolatrous *Chinese* Priests, or *Bonzes*, at the city of *Cansium*; and in his account of the Japanese idols, p. 139, he informs us, that the Japanese believe that their idol *Amida* requires nothing of them to incline him to save them, except a FREQUENT REPETITION of the words *Namu, Amida, Buth*, that is, " *Happy Amida, save us.*" (Compare this with the vain repetitions of the *Popish Rosary.)* And when they repeat these words

to draw Men by their *natural Lusts* to join the superstitious Congregations of his Worshippers.

Of

The author last quoted, respecting the Tartar *Devotees*, tells us in page 152, concerning the idols of *the Ostiachs*, that "*these idols are called* SAITANS, *a name which seems* "*to derive its origin from* SATAN, *the arch fiend of Hell.*" And in page 186, speaking of the people of BARABINSY, who are a kind of CALMUCS, he says—"When "they traverse the woods, in order to hunt down their "game, they take their *Saitan*, as they call it, along "with

words, they also use their *Rosaries*, or *Strings of Prayer Beads*, which the *Japanese* (says he) *have in common with the Christians*, and *which are commonly painted in the hands of their idols, as you see* (says he) *in the annexed picture, which shews the representation of* AMIDA, *and every way corresponds with the figure of* PUSSA, *the goddess of the* CHINESE.—Illos huic idolo tantum tribuere, ut ad salvandum se nihil aliud requiri credant, nisi *frequentem horum verborum repetitionem:* NAMU, AMIDA, BUTH, hoc est, *Felix Amida, salva nos.* Quæ verba indentidem *repetunt*, *Rosaria sua*, seu coronas é *glebulis precatoriis* confectas gerunt, quas *Japonii* communes habent cum *Christianis*, et *in idolorum manibus fere depinguntur*, uti hic imagine adjuncta vides, quæ imaginem *Amidæ*, refert, et *Pussæ Sinarum* Deastræ undequaque respondet ut postea videbitur. See the plate at p. 154, where *Pussa* is represented holding a *Rosary* in one of her many hands. And in the picture of the Great *Lama*, the same author represents him holding a *String of Beads* in his right hand, p. 73, and the priest which attends the idol *Menipe* is represented in the plate at p. 131 and 145, with a string of *Prayer Beads* hanging from his girdle after *the Popish Fashion*.

Of this kind were the Rites of Venus among the Greeks, Romans, and (more particularly among) the inhabitants of Cyprus;* the shameful Rites of *Astarte*

" with them; which is an image made of wood, inele-
" gantly carved with a knife only, and covered with a
" parti-coloured stuff, not unlike that which is frequently
" worn by the female Russians. This idol, or *Saitan*,
" of theirs is inclosed in a box, which is carried upon a
" particular sledge; and to this their god they offer up
" the first-fruits of their chase, be what it will, without
" any exception.

" When they prove more successful than they could
" reasonably expect, and when safely arrived at their re-
" spective cabbins, this *Saitan*, or idol, is deposited in
" the most conspicuous part of their tent, or hut, in its
" proper box, and covered over with the finest furs they
" are masters of, by way of grateful acknowledgment of
" the great success they have met with through their
" means; and there they are left untouched till they are
" grown rotten and worthless in process of time; for
" they are firmly convinced, that they should be guilty
" of the most heinous sin of sacrilege, should they strip
" them of those robes, or apply them to any other pur-
" pose whatsoever."

* " The young women here used to prostitute them-
" selves

tarte (whom the Heathens called *Queen of Heaven)* in her temple at *Byblus:** Those of *Thamnuz*† (or *Adonis)* among the Phœnicians, Syrians, and Apostate Jews: Those of *Tanais,*

"selves to such strangers as came ashore, in order to "raise money for their portions." Univ. Hist. Vol. 8. p. 239.

* —"for there she had a temple as the *Venus* of "*Adonis*; and there such women as would not conform "to the custom of shaving their heads, at the annual "time of lamenting *Adonis*, were *bound to prostitute their* "*bodies, one entire day, for hire; and the money thus* "*earned was presented to the Goddess.*" Univ. Hist. Vol. 2. p. 342.

† "*There sat women weeping for* TAMMUZ," Ezek. viii. 14. "Whoever he was" (i. e. *Thammuz)* "the "superstition of mourning over him was universally prac- "tised by the women in those parts," (speaking of the country of the *Phœnicians,* or land of Canaan). "They "began their lamentations at a stated time: they set up "their outcries as soon as they perceived the river *Adonis*

"to

Tanais, or *Anaitis*, among the *Armenians*:* And those of MYLITTA, the *Aphrodite*,

" to appear of a bloody hue, as at certain times it did.‡ " The lamentations of a mother for the loss of her only " son could not be more loud, or tender: they then pro- " ceeded TO THE SACRIFICES OF THE DEAD, having first DISCIPLINED THEMSELVES WITH WHIP- " PING;" (which practices have since been revived by THE CHURCH OF ROME, at the instigation, without doubt, of the same spiritual Author) " and the next day, " pretending him to be revived, and ascended through the " air to the upper regions, *they shaved their heads*, as the " *Egyptians* did for the loss of *Apis*; and at *Byblus*, at " least, those who would not comply, *were bound to* PROS- " TITUTE THEMSELVES *in the manner* and for the " purposes above specified." Univ. Hist. Vol. 2. p. 345.

* " In honour of this Goddess" *(Tanais)* " and " in her temple, the *Armenians* used to prostitute their " daughters,

‡ " The cause of this red face of the river was anciently " known; and, by those who were not so superstitious, as the " rest of their cotemporaries and countrymen, ascribed to a " kind of *Minium*, or red earth, which this river brought away " when it swelled to an unusual height. It is still subject to the " same appearance in the time of floods." (For which he quotes Mr. Maundrel's Travels.) Univ. Hist. Vol. 2. p. 327.

Aphrodite, or *Venus* of the ancient Babylonians, and more Eastern nations, at whose shrines women of all ranks, even of the first quality, were required once in their lives to prostitute themselves.* The impious Rites of BAAL-PEOR (whereby many of the *Israelites* were ensnared by "*the Council of Balaam*",† seem to have been of the same

" daughters, it being a custom among the young women " to consecrate their virginity to *Tanais*, that is, to her " priests." Univ. Hist. Vol. 9. p. 491.

* Ὁ δὲ δὴ αἰσχιστος των νομων ἐστι τοῖσι Βαβυλωνιοισι, ὁδε δει ΠΑΣΑΝ ΓΥΝΑΙΚΑ ἐπιχωρίην ἱζομενην ἐς ἱρον Αφροδίτης (who is called also Μυλιττα in the same page) ΑΠΑΞ ΕΝ ΤΗ ΖΟΗ μιχθῆναι ἀνδρι ξεινῳ, &c. Herod. Lib. 1. p. 83. Frankfort Edit. 1608.

Herodotus also tells us, that there was a similar law at Cyprus—" ἐνιαχῆ δε χ της Κυπρε ἐστι παραπλησιος " τῳ νομος."

† ——" *Behold* THESE" (said Moses, speaking of the *Midianitish women*, that were taken prisoners by the Israelites) " *caused the children of* ISRAEL, *through the* " COUNCIL *of* BALAAM, *to commit trespass against the* " *Lord*

same kind; * and to increase the temptation to *Demon* worship, it appears that the women of the first quality, among the daughters of *Moab* and *Midian*, were not exempted from that most disgraceful and pernicious pollution, baneful both to body and soul: for the *Midianitish* woman, that prostituted herself to *Zimri* the Simeonite (and was killed, together with her captivated Israelitish paramour, by *Phineas*) is expressly declared to have been the daughter of *Zur*,† who was "HEAD OVER

"*Lord in the matter of* PEOR, *and there was a plague* "*among the congregation of the Lord.*" Numb. xxxi. 16.

* "For worshipping *Baal-Peor*" (says Bishop Patrick) "into which they" (the Israelites) "were inveigled "by the women; who invited them to a feast, and there "by their charms excited another fleshly appetite in "them: which they would not let them satisfy, unless "they would both eat of their sacrifices, and worship "their idol," &c. On Numb. xxv. 18.

† "By whose consent, no doubt" (says Bishop Patrick) "she went upon this wicked design, that by her

" OVER A PEOPLE, *and of a* CHIEF " HOUSE *in Midian.*" (Numb. xxv. 15.) And he is mentioned *afterwards* as one of THE KINGS *of Midian* (Numb. xxxi. 8.)

Thus " *the Council of Balaam*" promoted the service and worship of *Devils;* and this should warn us of the extreme danger of yielding to the crime of *Fornication,* which, in all ages and nations, has been used as a snare to vilify mankind, and enslave them to *Spiritual Adversaries:* for as THE FORBIDDING TO MARRY is unquestionably THE DOCTRINE OF DEVILS (see p. 158 preceding), whereby those, who devote themselves to such *unnatural* commands, fall under more severe *Temptation to* FORNICATION,* so, on the other hand, FORNICATION,

" noble garb and attendance she might the more power-
" fully entice the great men of *Israel* to idolatry."

* When Pope *Gregory* VII. *(Hildebrand)* removed the

CATION is reciprocal in its effects, by being one of the most baneful obstacles to

the *married Priests* (in the year 1074) from officiating in the church service, and forbid the laity to hear them say mass, the numbers of *Monkish* or *unmarried* clergy were of course increased; and the scandal of *Incontinence* (the necessary effect of "*forbidding to marry*") became notorious, of which even the *Monk Matthew Paris* bears ample testimony—"*Porrò* PAUCIS CONTINENTIAM OBSERVANTIBUS, *aliquibus eam causa lucri ac jactantiæ simulantibus, multis* INCONTINENTIAM *perjurio multiplicatori* ADULTERIO *cumulantibus.*" M. Paris Hist. Angl. p. 9. And afterwards, in the reign of Henry I. (anno 1102) when Archbishop *Anselm* excommunicated the *married Priests* (whom he maliciously called "*Sacerdotes concubinarios,*" as if their lawful *wives* were no better than *concubines*) there were not wanting some prudent persons (even in those *dark days*) to declare the *immoral* tendency of the measure, as M. Paris testifies. "*This* (says he, speaking of the said excommunication of married Priests) "*seemed good to some, and to others* DANGEROUS, *lest while they aim at* PURITY *greater than their strength, they should fall into worse* UNCLEANNESS;"* a remarkable example of which he gives us in the person of

* *Hoc autem bonum quibusdam visum est, et quibusdam* PERICULOSUM, *ne dum mundicias viribus majores expeterent, in* IMMUNDITIAS LABERENTER DETERIORES. M. Paris Hist. Angl. p. 58.

to lawful and virtuous MARRIAGE, and, consequently, to the increase and multiplication of mankind: but this, bad as it is, is not the worst consequence of habitual FORNICATION; for men, being thereby drawn away from the service and worship of their Creator, are gradually led to *greater crimes*, whereby

of *Cardinal John de Creme*,* (Johannes Cremensis) who, after holding a council of the clergy in London (in the reign of Henry II.) against *married Priests* (and therein bitterly exclaiming against the *monstrous wickedness of rising from the side of a whore*, for so he affected to call the virtuous wife of a Priest, to *perform Mass*) was himself detected, *that very evening, in a real* brothel—"The "affair was so VERY NOTORIOUS (says M. Paris) that "it could not be denied, whilst the Cardinal exchanged "great honour into profound disgrace."

* "Anno Domini M. C. XXV. *Johannes* Cremensis, Apostolicæ "sedis Cardinalis, de licentia Regis Anglorum veniens in Angliam, "perendinavit per episcopatus et abbatias, et non sine magnis dona-"riis, ad Nativitatem Beatæ *Mariæ* apud Londonia solemne Con-"silium celebravit. Ubi igitur *de concubinis Sacerdotum severissime* "*tractasset*, dicens *summum esse Scelus de latere surgere meretricis ad* "*corpus* CHRISTI *conficiendum*: ipse cum die illa corpus *Christi* "consacrasset, post vesperam *fuit in meretricio interceptus*: res "notissima negari NON POTUIT, *dum magnum* decus in summum "dedecus commutavit." M. Paris Hist. Angl. p. 70

their

their minds are more and more *darkened*, like those of the *fallen Angels*, until they are totally deprived of the *Light* and *Image* of their Creator, and lose both temporal and eternal Happiness!

When Men are IN BONDAGE *to their own Lusts*, there is no doubt but that Satan has already "*got an Advantage*" over them; and, by *their Lusts*, and unrestrained Affections, does hold them IN BONDAGE also *to himself!* So that a Man cannot free himself from *Spiritual* Bondage, without forsaking and repenting of his favourite sins; for we can have no direct idea of *resisting* the *Devil* (as the Scriptures command us) but that of *resisting Evil*, wherever we perceive it, whether in thoughts, words, or actions. But when Men entirely neglect this necessary resistance to *Evil*, they are sure to be led on from one vice

vice to another, till the two before-mentioned natural and *universal Principles* in mankind, intended for their *Preservation*, viz. *Common Sense* (or *Reason*) and *Self-love*, have lost their influence: for the *Actions* of a great part of Mankind cannot be accounted for upon any other *Principle* than that of a *lamentable* BONDAGE *to the* SPIRITUAL ADVERSARY, who leads them to actions that are clearly contrary to *Self-love* and *Common Sense*, and contrary even to any probable gratifications that might afford a *Temptation* to Human Beings!—to actions that apparently tend to their own everlasting destruction!

How common is it for Men to lift their hands against their own life, and deliberately to exclude themselves from all possibility of repentance? It must be allowed indeed, that real *Madness*, or Lunacy, and other *natural* distempers and

and frenzies, are frequently deemed the *Principles of Action* which occasion Suicide; but we have too many instances of *deliberate Self-murder*, wherein no such *natural* causes can with Justice be alledged, though generally assigned by the coroner's juries, through a false notion of mercy, which inclines them to adopt the erroneous maxim, that "*all* "*Men are mad who kill themselves.*" But nothing is more false!

If the Brute Creation were equally liable to voluntary deaths, *Suicide* might with more probability be attributed to natural causes *only*, as they are almost equally liable to *distempers*: but herein appears a capital distinction between *Human Nature* and that of *Brutes*. None of the BRUTE CREATION ever violate the *universal Principle* of SELF-LOVE, which the Divine *Author of Nature* has given them for their preservation!

tion! And though MAN is also endowed with the *same principle*, as I have already shewn, yet *the very* BRUTES make so much better use of it *than* MAN, that in them we distinguish the *same Principle*, even by another name, and call it INSTINCT—*an* INSTINCT *of Self-preservation*—an *Instinct*, because it is never violated. How are we to account for this seeming Superiority in the BRUTES? Why should HUMAN NATURE be more subject to Depravity than they are? MAN, who in addition to that *natural Light* with which he was endowed at the time of his Creation, has since acquired an additional power of discernment and prudence for his preservation, even a *Divine Knowledge* of GOOD and EVIL, that he "*may know how to refuse* "*the* EVIL, *and chuse the* GOOD;" and yet is in general infinitely more depraved than the very BRUTES! Let any reasonable Man consider how impossible

it

it is, by *natural Causes,* to account for so extraordinary a circumstance! That MAN, endowed with such a Superiority of *Knowledge* for SELF-PRESERVATION, and also endowed with *Self-love* in common with the rest of the Creation, should yet be subject to such monstrous Depravity, as to lose all sense of both, while the BRUTES are never known to violate that universal Principle, *Self-love!* except it be for *a reasonable Cause,* that they risk *their own Lives* in defence of their young, to preserve their species, or through gratitude, as Dogs will defend their masters, which surely is no Depravity! To what extraordinary cause then shall we attribute this very singular superiority of BRUTES in a circumstance so necessary to happiness. The cause is obvious, BRUTES have never been subjected to *spiritual Delusions,* or to be actuated by *infernal Spirits,*

Spirits, since the time that the Serpent deceived our first parents!

There is no instance, I believe, since that time, of BRUTES being really *actuated by evil Spirits* except one; and that was (be pleased to observe) by *express Permission* of *our* LORD *himself,* viz. when the Devils entered into the swine by the lake of Gennesareth. For it appears, that the *Demons* had no power to enter into the animals, till our Lord had expressly granted it: for—"*the* "*Devils* BESOUGHT HIM, *saying, If thou* "*cast us out,* SUFFER US *to go away into* "*the herd of swine, and he said unto* "*them, Go.*" *The* PERMISSION being thus gained, the animals immediately acquired a new "*Principle of Action,*" too similar to that which actuates poor abandoned sinners among MEN (as when *the Devil* entered *Judas,* and led him not only to betray his Lord, but to punish

punish the horrid treason *with his own hands,* contrary to every conceivable *Natural Principle of Action)* so the unhappy Brutes by Gennesareth were no sooner subjected, *like Mankind,* to the Bondage of *infernal Spirits,* than they immediately lost that Principle of *Self-love,* which in them (because never violated but at this particular time) is called *Instinct;* and by the immediate consequence of that loss, they have afforded us a notable example of the baneful effects of *Diabolical Inspiration,** to which at all other times *Mankind*

* This particular case of *the Gadarene Demoniacks* has been violently attacked by the opposers of the common received doctrine concerning *the Reality of Demoniacal Possessions.* Three very eminent and learned men among them, for instance, have endeavoured to accommodate to their own notions the evangelical history of this matter, and by the failure of their several attempts have proved, that the *literal meaning* of the terms in which the Evangelists have related the several circumstances of that case (and no less than three Evangelists out of the four have mentioned it) cannot possibly be set aside, without raising

kind alone are subjected;—for "*behold*" (says the text) "*the whole herd of*

raising up in its stead the most glaring absurdities! One of these gentlemen (notwithstanding his own errors) has very fully and justly censured the miserable shift to which the other two learned men were reduced, in attempting to defend their own groundless hypothesis.

'*A farther argument*' (says he) '*in favour of* REAL POSSESSIONS, *is taken from the destruction of the herd of swine, which the* DEMONS *are said to have entered, and stimulated to instantaneous madness. This case is considered by some*' (continues he) '*as a decisive proof of the power of Demons, both over the human and* BRUTAL RACE,* *and is thought even to have been purposely designed by Providence to refute the opposite opinion. To enervate this argument,* DR. SYKES *suggested, and* DR. LARDNER *strenuously contended, that* THE SWINE WERE FRIGHTED BY THE TWO MADMEN, AND SO

* This conclusion is expressed in too general terms. The example is indeed "*a decisive Proof of the Power of Demons over the* BRUTAL RACE," whenever *Demons* can obtain the Divine Permission to enter *Brutes;* but without such EXPRESS PERMISSION the case itself sufficiently demonstrates, (as I have remarked above, for otherwise the *asking* and *granting* PERMISSION to enter the swine would be but vain circumstances,) that they have NO POWER over the *Brutal Race.* The case is very different with *Human Bodies,* which I have already shewn.

" *of swine ran violently down a steep*
" *place into the sea, and perish in the*
" *waters.*" Matth. viii. 28—32.

Thus

' DRIVEN DOWN THE PRECIPICE INTO THE SEA. ' *On the other hand*' (says he) ' *the advocates for the com-*
' *mon hypothesis insist upon it, (to my apprehension*' [continues he] ' *with great reason,) that* IT WAS IMPOSSI-
' BLE FOR TWO MEN, HOWEVER FIERCE, TO PUT SO ' VAST A HERD OF SWINE AS TWO THOUSAND INTO ' MOTION IN AN INSTANT, AND TO CAUSE THEM ' ALL TO RUSH WITH VIOLENCE DOWN A PRECIPICE ' INTO THE SEA; SWINE, CONTRARY TO THE NATURE ' OF MOST OTHER ANIMALS, RUNNING DIFFERENT ' WAYS WHEN THEY ARE DRIVEN. *But this part of*
' *the controversy might well be spared; it not appearing*
' *from the history, that the men ever fell upon the herd or*
' *made any attempt to drive them into the sea. Nay, the*
' *history expressly refers their destruction to a different*
' *cause from the behaviour of the madmen.*' " An Essay on the Demoniacks of the New Testament." P. 280, 281. Many other insurmountable objections are alledged by the same ingenious writer, and may be seen at large in pages 283 to 290, if what I have already quoted should not be thought amply sufficient to confute the *groundless supposition* of the other two learned men. And he very justly concludes thereupon—' *For these reasons*' (says he) ' *I cannot accede to the opinion of those learned writers,*
' *who ascribe the destruction of the swine to the madmen.*'

But

Thus *the Influence of* EVIL SPIRITS becam" (manifestly, a *Principle of Action*

But then (unfortunately for himself) he immediately adds, —'*Neither*' (says he) '*can I see any just ground for as-*' *cribing it to* THE AGENCY OF DEMONS.' P. 291.

He tells us elsewhere, that '*what is called the ejection of* ' DEMONS, *is the case of a natural disorder*,' p. 178 and 189—'*that there never was, nor can be, a real Demoniack*.' p. 240—'*that the* DEMONIACKS *spoken of in the New* ' *Testament were* ALL *either* MADMEN *or epilepticks*,' Prop. vi. p. 92.—And with respect to the particular case before us, he asserts, that '*all that can be inferred from* ' *their*' (the Evangelists) '*saying*,' *that* "*the Demons* "*came out of the Men, and entered into the herd of* "*swine*," '*is, that the madness of the former was trans-*' *ferred to the latter, in the same sense as*' "*the leprosy* "*of Naaman was to cleave to Gehazi, and to his* "*seed for ever*." P. 292. He allows however '*what a* ' *learned writer*' (says he) '*contends for, that in the* ' *case before us*,' "*the power of imagination could have* ' *no place*." * *It was never said, that the swine* FAN-"CIED *themselves possessed; their disorder, I admit*,' (says this author) '*was* REAL, *but not therefore* DE-' MONIACAL. *So great a miracle as that wrought upon* ' *them*' (continues he) '*can be ascribed to no other* ' AGENCY *than that of* GOD.' P. 293.

* Dr. Warburton, p. 223, 224.

Certain

tion in the poor *Brutes*, which overpowered their "*Natural Instinct of Self-preser-*

Certain it is, that no created Being whatsoever, whether *good* or *evil*, *visible* or *invisible*, can have any power to act without the *Knowledge* and *Permission* of the ALMIGHTY; but, at the same time, we must remember, that there is a very material difference between "*the* "AGENCY *of God*," and the PERMISSION of God.—God is, indeed, said to do what he only *permits*, as I have elsewhere remarked, (see notes in pages 134 to 137) and he sometimes grants his *Permission* to very unworthy AGENTS, both *spiritual* and *temporal*, which act with views and intentions very opposite to the actual purposes of God, that are really *effected* by their *Actions*; for the histories of all nations sufficiently testify, that even the *vices* and *malicious dispositions* of the enemies both to *God* and *Man*, are frequently *permitted* to act *as Instruments* of DIVINE VENGEANCE (see my Tract on the *Law* of Retribution, pages 125, 184, and elsewhere) to promote the *eternal Justice* and *Glory* of the ALMIGHTY, as he alone can bring *Good* out of *Evil*.

But in all such cases, wherein there is manifest evidence of *Evil* in the production of events, though the same are certainly by the *Sufferance* or *Permission* of God, yet it would be highly injurious to truth to ascribe the AGENCY to GOD.

In

preservation," and hurried them headlong to destruction; and the cause being

In the case before us concerning the *Gadarene Demoniacks*, the PERMISSION and the AGENCY are clearly distinguished by the Evangelists in the most express terms.. '*So the* DEMONS *besought him, saying if thou cast us* '*out,* SUFFER US *to go away into the herd of swine.* '*And he said unto them,* Go.' Matth. viii. 31, 32.— '*And all the* DEMONS *besought him, saying, Send us* '*into the swine, that we may enter into them. And* '*forthwith* JESUS GAVE THEM LEAVE. Mark v. 12. '—*And they* (the Demons) *besought him* (Jesus) *that he* '*would* SUFFER THEM *to enter into them'* (the herd of swine) '*and* HE SUFFERED THEM,' Luke viii. 32.

Thus the DIVINE PERMISSION is clearly and distinctly declared; and the same faithful historians leave us as little room for doubt concerning the AGENTS in this matter: for, '*when they'* (the DEMONS) '*were come* '*out, they entered into the swine: and behold, the whole* '*herd of swine ran violently down a steep place into the* '*sea, and perished in the waters.*' Matth. viii. 32.— '*And the* UNCLEAN SPIRITS *went out, and entered* '*into the swine, and the herd ran violently down a steep* '*place,*' &c. Mark v. 13.—*Then went the* DEMONS *out* '*of the man, and entered into the swine: and the herd* '*ran violently down,*' &c. Luke viii. 33.

Here

being known, it is very natural to conclude, when we see *similar Effects* in *Human*

Here is the most EXPRESS EVIDENCE of three Evangelists, that DEMONS, or UNCLEAN SPIRITS, *entered into the swine;* and the consequences of that *entering* are as clearly noted;—*the animals rushed headlong to their own apparent destruction!* A circumstance which was *never* known to happen, either before or since that time, to *any Brute Animals* whatsoever; so that it is unreasonable to attribute that singular deprivation of *Natural Instinct in Brutes* to "*a Natural Disorder*," because the circumstances of it must necessarily be allowed to have been totally *unnatural to Brutes;* though with mankind, alas! it is far otherwise; for we have almost daily examples of men that are absolutely actuated with the same *violent desire to rush headlong out of the world!* But the reason of this remarkable difference between *Men* and *Brutes* I have already (I hope) sufficiently explained.

Now, if it is unreasonable to attribute this singular destruction of *Brute Animals* to *a Natural Disorder*, it is much more unreasonable, if not profane, to say, that it "*can be ascribed to no other* AGENCY *than that of* "GOD," when we consider that the *Demons*, which are said to have entered the swine, were not *mere nullities*, as this author supposes; not a mere name for deceased Souls, or *the Souls of* DEAD MEN, but are expressly declared by the Evangelist Mark to be UNCLEAN SPIRITS!

Human Beings, that the same "*Prin-*
"*ciple of Action*" may perhaps have
produced

τα πνευματα τα ακαθαρτα. Mark V. 13. For if the *Sin against the Holy Ghost* (the most unpardonable of all Blasphemies!) consisted, as many learned commentators have supposed, in attributing the *Works of* GOD to "*Beelzebub* the *Prince of Demons*," surely it must be almost equally dangerous to *ascribe to the Agency of* GOD the *furious and profane agitations* occasioned by the inspiration of *unclean Spirits!*

But I impeach not *the intention* of the learned author, but only the tendency of his Doctrines: his excuse, however, is already prepared; he doubts (in page 61) "*whe-*
"*ther these epithets*" (EVIL and UNCLEAN, given by the Evangelists to the SPIRITS ejected by Christ) "*ex-*
"*press their* PERSONAL DISPOSITIONS, *or only those*
"EFFECTS *they were supposed to produce;*" nay, even κακος δαιμων (Caco-Demon) with him is "not a *wicked*
"*Demon!*" See note in p. 61. And he tells us in another part of his work, p. 352, that '*Infirmities, plagues,* and
'EVIL SPIRITS, *seem to be mentioned only as so many*
'*distinct species of* DISEASES.' These suppositions (for they are merely such) may seem at first sight to afford some excuse for his '*ascribing to the Agency of* GOD' the declared effects of "*unclean* SPIRITS." But his error has still a deeper root; he has, in another tract,*

* "An Inquiry into the Nature and Design of Christ's Temp-
"tation in the Wilderness," (2d Edit. enlarged.)

'*ascribed*

produced them; especially if there be no previous circumstances of *Distemper*

ascribed to the Agency of GOD' that which no less than three Evangelists have *expressly* registered amongst the transactions of the *Devil himself*,(I mean the *temptation of Christ by the Devil in the wilderness*); and he roundly exculpates *Satan* from the charge; * and yet all this is carried on in such smooth language, and with such seeming plausibility, that the author himself is apparently deluded by his own sophistry and mistaken conclusions: † for,

* "*There was no real Presence* or AGENCY of SATAN (says he) "ON THIS OCCASION," p. 63. and that "the DEVIL *was not really* "*and personally present with Christ, but only in mental representation,* "*and consequently could act no part in this whole transaction.*" P. 62.

† After a great deal of sophistry (in p. 50 to 59) in comparing the Evangelist's account of the *Temptation* with several expressions in *Ezekiel* and St. *John* relating to the Revelations of *the Spirit*; (viz. as that—'*the Spirit took me up*'—*lifted me up, and took* '*me away*'—'*I was in the Spirit*'—'*He carried me away in the* '*Spirit into the wilderness*,' &c.) he boldly concludes thereupon in p. 59,—*Thus* (says he) *from* the EXPRESS TESTIMONY *of the* THREE *several Evangelists*, it appears, '*that Christ was conveyed into the* '*wilderness* IN A PROPHETIC VISION, TRANCE, OR ECSTACY, *under the* '*afflatus or inspiration of the Spirit of God*.'—But where has he shewn 'the EXPRESS TESTIMONY of the *three* several Evangelists, that 'Christ was *conveyed in* A VISION?' He cannot shew, that even *one* of the *three* has *once* used any such EXPRESSION, or even the least insinuation about a VISION on that occasion. Though the EXPRESSIONS of *Ezekiel* and St. *John* relate to *Revelations received in the way of* VISION; yet that does not prove that all similar expressions, wherein

temper or *Distraction*, which may leave room to hope that *another Cause* might reasonably

for, notwithstanding the plain testimony of the Evangelists above mentioned concerning *the Agency* of the *Devil* and *Satan*

wherein the *Spirit* is said to *Lift up*, or *take away*, must necessarily be understood as VISIONS. If his argument *proved* any thing at all, it would prove too much. Let us suppose it for once to be perfectly conclusive, and apply it to that text in the Acts of the Apostles, where we read, that—'*the Spirit of the Lord caught* '*away Philip*,' and afterwards that he was *found at Azotus*: shall we say then (to argue like our critic) that—'*this passage of Scrip-*'*ture is to be understood as a history, not of a fact, but of a* VISION? p. 64; and that it appears "*from the* EXPRESS TESTIMONY" of the text (though the *text* contains not a single word about a VISION, TRANCE, or ECSTACY, any more than the texts of the three Evangelists do about the supposed VISION of Christ) that Philip was *conveyed* in a VISION, that is, his removal was "*not* REAL *and* CORPO-"REAL, *but* SPIRITUAL *and* MENTAL *only*?" p. 60, notwithstanding that the *text* afterwards asserts it as a FACT, that he was FOUND AT AZOTUS? The circumstances of this transaction necessarily oblige us to understand, that the operation of THE SPIRIT upon *Philip*, when "he was CAUGHT AWAY, was not *visionary*, but REAL; and it will appear upon further examination, that a similar *necessity* of literal interpretation is *equally* included in the circumstances of the other case also. Now "*if the Spirit of the Lord*" REALLY "*caught away* "*Philip*" from the sight of the eunuch in the desert, and left him at *Azotus*, there is no absurdity in supposing that our Lord himself might also REALLY be "*led*" *by* (or *in*) "*the Spirit into the* "*wilderness*;" and that the history must *necessarily* be so understood, will, I trust, be hereafter shewn. That it was no unusual thing for the Prophets of God to be actually "*led*"—"*carried*"—or "*caught away*," *by*—or *in*—*the Spirit*, is manifest from the apprehension of such a *carrying by the Spirit*, expressed by the gene-

rous

reasonably be assigned. And as the example also shews us, that Devils have

Satan in that temptation;* yet our author is pleased to assert, that it "*is to be understood as a history, not of a* "*fact,*

rous and faithful *Obadiah*, governor of king *Ahab*'s house, when *Elijah* required him to acquaint his master where he might find him, 1 Kings xviii. 12. and the opinion of *Obadiah*, with respect to the true meaning of such *expressions*, is certainly to be preferred before the sentiments of the author of the "*Inquiry*," &c. or perhaps than the opinion of any other man whatever, because *Obadiah* was not only personally acquainted with *Elijah*, but also with a great *many other Prophets of the Lord*, having himself preserved the lives of more than one hundred of them, by hiding and maintaining them in caves, so that he could not be unacquainted with the occasional effects of the HOLY SPIRIT upon *Prophets;* and therefore we may fairly conclude, that his apprehension of the SPIRIT's removing or *carrying the Prophets* to a different place, was not without just foundation or example, or at least not without probability, especially as we read, that *Elijah* was at last actually *taken away* in a miraculous manner, which was equally attributed to "*the Spirit of the Lord*" by the sons of the Prophets at *Jericho*—"*lest peradventure*" (said they) "THE "SPIRIT OF THE LORD HATH TAKEN HIM UP, *and cast him upon some* "*mountain, or into some valley.*" (2 Kings ii. 16.) And they cannot surely be supposed to mean, that *the Spirit of the Lord* had *taken him up* in a mere *trance* or *vision*

* As that he was '*led up of the Spirit into the wilderness, to be tempted of* THE DEVIL (in which the AGENCY of *the Spirit*, and the AGENCY of the *Devil*, are clearly distinguished). That Jesus said unto him (the DEVIL) '*Get thee hence*, SATAN:—and that—'then 'THE DEVIL' (N. B. the appellations *Satan* and the *Devil* are manifestly applied to the same wicked Being) '*leaveth him*,' &c. Matth. iv. 1—11. '*And immediately the* SPIRIT *driveth him* (Jesus) *into* 'the wilderness.' '*And he was there* IN THE WILDERNESS forty days

'TEMPTED

have no power to *enter Brutes* without *express Permission* of the Creator, let

" *fact, but of* A VISION. *As such*" (says he) " *the writers of the Gospel* EXPRESSLY *represent it*" (by which,

' TEMPTED OF SATAN, *and was with* THE WILD BEASTS,' &c. Mark i. 12, 13. whereby the reality of our Lord's being *driven by the Spirit* INTO THE WILDERNESS is manifest: for though the Author of the Inquiry asserts in pages 47 and 48, that " *it appears, by comparing the several Evangelists together, that Christ had but just left the banks of* JORDAN, *and therefore* WAS STILL IN THE WILDERNESS, *at the very time he is said to have been led into it*," &c. yet that part of the *wilderness* where John baptized ceased *in effect*, though not *in name*, to be a *wilderness*, whilst it was the place of public resort for all " *Jerusalem, and all Judea, and all the region round about Jordan*." (Mat. iii. 5. Mark i. 5.) and therefore, even supposing it true that Christ " *was still in the wilderness at the very time he is said to have been led into it*," we must necessarily understand that he was *led* to some more solitary part of the wilderness than that which had been for some time before the place of public resort for the whole nation, for otherwise he could not well be said to be " *there, in the wilderness*"—" *with the wild beasts*." But when our author wrote the above assertion, that Christ " *was still in the wilderness*," &c. (notwithstanding that the Evangelist Luke assures us *that he returned from Jordan* υπεστρεψεν απο του Ιορδανου) he seems to have forgot that the word *return* (or υποστρεφω) implies a going BACK *to some other place from whence he had lately come*, and is used in that sense about thirty-four times in the New Testament without a single exception; so that it is much more prudent to believe the plain testimony of the Evangelist, that Christ " *returned from Jordan*," that is, *from* the place where he was baptized, to some other place; or, at least, was on his way to some other place; than to believe the contrary assertion of this writer, that he " *was still in the wilderness at the very time* he is said to have been led into it."

let us, by a comparative consideration of the contrary nature of our own bodies,

which, it seems, this learned author is so far blinded by hypothesis, as to forget the true meaning of the word EXPRESSLY; for not one of the writers of the Gospel have EXPRESSED the least idea about a VISION in that particular case; and yet he asserts, that they EXPRESSLY *represent it)* "*without leaving us*" (says he) "*as the* "*sacred penmen have been thought to do in other instan-* "*ces, to collect it from the nature and circumstances of* "*the relation. They*" *likewise* (continues he) "REPRE-"SENT THIS VISION" (he must mean this VISION of his own imagination—this VISION of a VISION; for the Evangelists cannot justly be charged with any such REPRESENTATION) "*not as* DIABOLICAL, *but* DI-"VINE; *ascribing it*" (says he) "*to the* SPIRIT OF "GOD." ("An Inquiry," &c. p. 64, 65.) Now what shall we say to the assertions of this writer, when we turn to the authority of the Evangelists themselves, and find, that they are so far from ascribing any such supposed VISION of a temptation to *the Spirit of God*, that they *expressly* mention the *Devil* or *Satan* as the tempter; and do not *express* or *represent* a single word about a VISION in that particular case: nevertheless, our Commentator boldly adds—"*So that to all the other arguments urged* "*above*" (says he) "*we may add (what we before pro-*"*mised to produce)* THE AUTHORITY OF THE EVAN-"GELISTS" (whom he most notoriously contradicts)

"*and*

bodies, learn to be continually upon our guard against the devices and instigations

" *and* THE EXPRESS LETTER OF THE TEXT" (which as notoriously contradicts him) " *in confutation*" (says he) " *of those, who misconstrue Christ's temptation, either* " *as an outward transaction, or as an illusion of Satan.*" Inquiry, &c. p. 65. See also his proposition, p. 36.— " *that all the Evangelists, who have mentioned this affair,* " *do,* IN EXPRESS TERMS, *affirm, that it passed* SPIRI- " TUALLY *and* IN VISION, *that it was* AN IDEAL OR " MENTAL REPRESENTATION ; *and consequently could* " *not be an outward transaction.*" Now, " *If such a* " *method of explaining Scripture*" (as he himself censures others in, p. 372, of his Essay on the Demoniacks, &c.) " *be allowed,* language can be of no use !"

He may think it a *generous action*, perhaps, to *excuse*, or endeavour to *exculpate* an *Adversary* (and more especially such an inveterate *Adversary* as *Satan himself**) from

* The author of the *Inquiry*, &c. in p 3. objects, that *if the Evangelical History of our Lord's Temptation is to be understood as a narrative* OF REAL FACTS, &c. " *it is unsuitable to the* SAGACITY *and* " POLICY *of the Evil Spirit*," &c.—Now this would certainly be a good argument, if we could suppose that the *Evil Spirit* is prompted by no other *Principles of Action* than SAGACITY and POLICY ; but, alas ! he yielded himself a *Slave* (as frail men do) to *Principles* very opposite to SAGACITY and POLICY, or he would surely have " *kept his first estate*," and have still remained (as originally created) " *an Angel of Light !*" And therefore with respect to the particular

gations of our spiritual Enemies, always remembering, that they need *no such*

from the most *baneful* and *malicious* attempt that was ever made against the happiness of mankind! But this *generosity* (or whatever else it may be called) *to the Enemy*, is productive of consequences which the learned author (had he been aware of them) would not, perhaps, be willing to adopt: for his doctrine of SATAN'S INNOCENCE IN THIS MATTER (viz. that "*there was no* "*real presence or* AGENCY OF SATAN *on this occasion*, p. 63.—that "*the* DEVIL *was not really and personally* "*present with* CHRIST, *but only in mental representa-* "*tion; and consequently could act no part in this whole* "*transaction*," p. 62. and that the Evangelists "*repre-* "*sent this* VISION," * [as he is pleased to call it] "*not* "*as*

cular circumstances of Christ's temptation EXPRESSLY ascribed to the DEVIL, or SATAN, by three Evangelists, we may reasonably conclude, that our *Spiritual Adversary* was prompted to that unequal contest with Christ by the same predominant *Principles of Evil* (viz. PRIDE, ENVY, and FALSEHOOD) that originally occasioned his *Fall from* GOD; but now occasioned a much more mortifying abasement to Satanical Pride and Envy—*a Defeat by* MAN!—even by "*the seed of the*" (deluded and much injured) "*Woman!*"

*—'We have as little reason to affirm, from the style of the *Gospel* 'writers, and the manner of their expressions, that *Christ*'s temp-'tations are only' "*the history of a vision*," as we have to affirm, 'that our Lord's restoring the lame to their feet, the blind to their 'sight, the lepers to their cleanness, the diseased to health, and 'the dead to life, was likewise all the history of what was transacted 'in

such express Permission from God to enter the *Human* Body; or rather, that

" *as* DIABOLICAL, *but* DIVINE; *ascribing it to the* " SPIRIT *of* GOD," p. 65. (This doctrine, I say, of SATAN'S INNOCENCE, not only deprives Christ, " *the* " *Son of* MAN," of that actual triumph and victory, which he gained in his HUMAN NATURE (for the Restoration of *Mankind*) over the temptations of " *the Prince* " *of this world*; but it also necessarily implies, that GOD himself was the *tempter*; which, if not downright blasphemy, is at least a doctrine which is EXPRESSLY contradicted in Scripture—for there we read, that " *God cannot* " *be tempted of Evil*, NEITHER TEMPTETH HE ANY " MAN." (James i. 13.) And though there are several passages of Scripture wherein *God* is said to *tempt*,* yet they

' in a vision: or that the whole Gospel account of what our Lord ' did upon earth is no more than the history of so many *visions*; ' an account of what he saw,' " *in spiritual raptures, by a prophetick* " *afflatus and inspiration.*"

' Hui, quantam fenestram ad nequitiam patefeceris!'

See p. 55, of a little Tract printed in 1762, intituled, " *Christ's* " *Temptations real Facts*; *or, a Defence* of the Evangelical History; " shewing, that our Lord's temptations may be fairly and rea- " sonably understood, as a narrative of what was really transact- " ed," &c. wherein the reader will find many sensible and learned remarks in confutation of the novel doctrine propagated by the Author of the Inquiry.

* As for instance, we read in Genesis xxii. 1.—that " *God did* " TEMPT

that God has already lodged the Power of *permitting* or *resisting* them, entirely in

they are all clearly to be understood in a different sense from *the tempting* mentioned by the Apostle James, which was *a tempting*, or being *tempted* of EVIL, apparently meaning a *temptation* to SIN.* And in other passages, where

" TEMPT *Abraham*," &c. when he ordered him to offer up his only son for a burnt-offering. Yet this was not *a temptation to* SIN; for even if the command had been actually executed, the Patriarch would not have sinned; but, on the contrary, would have been *justified by his faith* in him that commanded, whom he knew to be *the Creator*, and *Lord of* LIFE, and therefore the only rightful disposer of LIFE in all *creatures:* but as the command was revoked just in so critical a time, as to demonstrate the Patriarch's readiness to obey, and yet to save the life of his son, the command was so far from being a *temptation* to SIN, that it was not (on the part of the righteous Lord who *commanded*) even a *temptation* to KILL, because the event shewed, that the command was not given with any *such intention*, but merely to PROVE the Patriarch's *faith* and *obedience*. The same Hebrew root נסה here rendered *did tempt*, is frequently used in other passages of Scripture, where it necessarily signifies to *prove* or *try*, as in Exod. xvi. 4. '*that I may* PROVE '*them*' (אנסנו) " *whether they will walk in my law or no.*" And in Deut. viii. 16 —*that he might* PROVE *thee* (לנסתך) " *to do thee good*," &c. See also Judges vi. 39. Psa. xxvi. 2. &c.

* There is an expression, however, in 2 Sam. xxiv. 1. which, without a further explanation, would be very difficult to be reconciled with the text above cited from the Apostle James, that " *God cannot be tempted of Evil, neither tempteth he any Man;*" for the text in Samuel seems at first sight to imply a *temptation* to SIN by the Almighty. And again, *the anger of the* LORD *was kindled against*

in the Human Breast; since we are by Nature continually liable to receive *the*

where the latter (or indeed any *spiritual influence of* EVIL whatever) is to be understood, the *Evil Spirit*, or real AGENT in the Evil, is generally mentioned; and in that case the *Agency* cannot be "*ascribed to the Spirit of*

against Israel: and HE MOVED DAVID *against them, to say,* "GO, "NUMBER ISRAEL *and* JUDAH," as if God himself had MOVED *David* to sin against Israel, which might seem to give countenance to the doctrine of the Author of the "*Inquiry into the Nature and Design* "*of Christ's Temptation*," viz. that it is represented, "*not as* DIABO-"LICAL, *but* DIVINE, *ascribing it to the Spirit of God*,"—and that "*there was no real Presence or* AGENCY *of* SATAN *on this occasion*," p. 63. 65. But we are happily relieved from the difficulty by further information in another text concerning the real AGENT in that temptation or MOVING of *David*; for we read in 1 Chron. xxi. 1. that—"SATAN *stood up against Israel*, and PROVOKED *David*" (or MOVED *David*, for the same Hebrew word [ויסת] is used in both texts) "*to number Israel*;" and therefore, when this text is compared with the former, wherein it is said that *God moved* David, we must necessarily understand, that *the moving* of David was indeed SUPERNATURAL *and* SPIRITUAL, but that the real AGENT (as the Action was *Evil*) was the spiritual Enemy (SATAN) acting by God's *Permission*, as a just judgment against Israel, and also against David himself, who at that time was probably so much elated by his temporal prosperity and successes, as to forget that his absolute dependence ought to be upon God, and not upon the *Number* of his subjects; and certain it is, that he was off his guard and neglected that necessary vigilance over his *thoughts* and *actions*, which God requires of *all men*; for otherwise he would have *resisted* the EVIL SUGGESTION of Satan, whereas his yielding to it occasioned the *imputation* of sin.

"*God*,"

the Inspiration of the Devil and his Angels as a "*Principle of Action,*" if

God," without gross absurdity, at least, if not blasphemy! even though the SPIRIT be expressly declared to be "*from the Lord,*" as in the case of Saul related in 1 Sam. xvi. 14. where we read that "*an Evil Spirit* FROM THE "LORD *troubled him.*"

Now this expression, if we regard the literal meaning of it, clearly implies, not only, that the *Evil Spirit* came by the *Permission of* GOD (as it was "*an Evil Spirit* "FROM THE LORD") but also that the said Evil Spirit was really "THE AGENT" which *troubled* Saul.

The same ingenious writer has attempted to set aside the literal meaning of this text also, by attributing Saul's disorder to "*a deep melancholy,*" meaning thereby a mere *natural disorder*, without any *supernatural spiritual influence* (for if he admitted the latter as the *cause of Saul's melancholy*, he must necessarily give up his whole hypothesis) but the futility of such a supposition shall be clearly shewn hereafter in a separate Tract *on the case of Saul*, as I have already extended this note to a most unprecedented length; but as the "*Law of Nature,*" and "*the Principles of Action in Man,*" cannot be understood without a competent knowledge of those *Spiritual Beings*, with which the minds of men are liable to be influenced, I was obliged to take some notice of such contradictions to my general

if we neglect the *necessary Resistance* commanded in the Scriptures; and consequently, that they already have *Permission* from God to enter all Human Beings, I mean all those that are capable of discerning between *Good* and *Evil*, and do not reject the *Evil* as they ought, according to that *Divine Knowledge* which we inherit from our first Parents!

This Peculiarity in our *Nature* is therefore apparently the reason why *Spiritual Adversaries* are permitted by the Almighty to approach *Mankind*, though they have no such *general Permission* with respect to the rest of

general doctrine, as had been previously published by the ingenious Author of the *Essay on Demoniacks*; for I must acknowledge, that I was not aware of them, until my Tract was not only *finished* (as I thought) and sent to the press, but was also more than half printed; and therefore I hope my readers will excuse the irregularity of tacking *so long* a note to *so small* a Tract.

the

the animal Creation. But Man took the *Knowledge of Good and Evil* upon himself, contrary to the express commands of God, as I have before remarked; and therefore we have no right to murmur at the Permission which God has granted to "*the Devil* "*and his Angels*," to take possession of all unguarded Souls, which unhappily yield to their suggestions and temptations, without resistance or repentance; and more especially we have no right to murmur (I say) at *this Permission*, if we consider that God has given us fair warning of our continual danger and warfare *with the Principalities and Powers of Darkness*, as the Holy Scriptures plainly inform us, that we are continually liable to Satanical influence; and that the DEVIL will get an advantage over us, if we do not resist him as we ought! —In this *necessary Resistance*, and the objects

objects of it, consist the principal exercise of that assumed *Knowledge of Good and Evil,* for which we are accountable; viz. we know *Evil* from *Good,* and consequently know when we ought *to resist;* but if we do not *resist,* then we have *chosen the* EVIL, and (in whatsoever mode the EVIL is manifest) have given *Advantage to the Devil,* and submit ourselves to his *Bondage.* The *Choice* therefore, which is set before us, amounts to this—Whether we will chuse "*the Kingdom of God, and his Righte-*"*ousness,*" (Mat. vi. 33.) and chearfully *assent* (as the dignity of Human Nature requires) to that "*perfect Law* "*of Liberty,*" which Christ has tendered to us for the regulation of our conduct towards *all Mankind,* as well as for *Self-preservation?* or—Whether we rather prefer the Empire of SATAN, *the spiritual Enemy,* for the sake of those temporal gratifications and vile indul-

indulgences, by which he holds Men *in Bondage,* through their carnal affections, till they become *personal Enemies, even to themselves!*

The assumed Principle of "*knowing* "*Good and Evil,*" will undoubtedly induce all Mankind most readily to CHUSE "*the Kingdom of God, and his Righte-* "*ousness;*" (Mat. vi. 33.) but this is not a CHOICE to be made merely *once in our lives,* but to be *continually maintained,* or the prudent CHOICE will avail nothing! Are not Men in general bound by a solemn oath in the outward rite of *Water-Baptism,* thus to *maintain* that prudent CHOICE which they publicly profess? And yet how little do their practices in general correspond with such a resolution! Surely, "*the Mammon of Unrighteous-* "*ness,*" (Luke xvi. 9.) "*the* PRINCE "*of this World,*" that had been "*cast*

" *out,*" (John xii. 31.) " *the Principa-*
" *lities, Powers,* and *Rulers of the*
" *Darkness of this World,* (not FLESH
" AND BLOOD)" with whom we *have*
to WRESTLE, do apparently prevail over
a great multitude in every rank of life!
For, " *this is the Condemnation, that*
" *Light is come into the World, and*
" *Men loved* DARKNESS *rather than*
" LIGHT," (a lamentable *Choice!* a
shameful prostitution of the *Knowledge*
of Good and Evil! but the Apostle
assigns the reason) " *because,*" (says
he) " *their Deeds were* EVIL. *For*
" *every one that doeth* EVIL, *hateth the*
" LIGHT, *neither cometh to the* LIGHT,
" *lest his Deeds should be reproved.*
" *But he that doeth the Truth, cometh*
" *to the* LIGHT, *that his Deeds may*
" *be made manifest, that they are*
" *wrought* IN GOD." (John iii. 19. to
21.) Let us therefore be upon our
guard, and " *put on the whole Armour*
" *of*

" *of God, that* (we) *may be able to stand* " *against the* WILES OF THE DEVIL." (Ephes. vi. 11.)

But though Human Nature is thus liable to the Influence of " *the Devil* " *and his Angels,*" let us remember at the same time for our comfort, that it *is equally capable* of being *actuated* * by DIVINE INSPIRATION; and that Mankind (in the glorious FREEDOM of the Gospel) are equally left to *their* CHOICE for the admission of that supreme Good, " THE GIFT OF THE " HOLY GHOST," to regulate their *Principles of Action* in all cases, as they are for the admission of the contrary Spirit, " *the Prince of Darkness!*" For *the Promises of* CHRIST relating to that *heavenly Gift* are clear and absolute,

* See the motto in the Title page of this Book. " *For* " *as many as are led* (or *actuated*, αγονται,) *by the* " *Spirit of God, they are the Sons of God,*" &c.

and

and are tendered to all Mankind without exception, that they may exercise their *natural Knowledge of* GOOD *and* EVIL, in CHUSING, ACCEPTING, and *continually* CLAIMING them, if they really prefer "*the Kingdom of God*" to "*the Kingdom of this World!*" Here is true Freedom! a Charter of inestimable *Privileges!* "ASK, *and it shall be* GIVEN "YOU; SEEK, *and ye shall* FIND; *knock,* "*and it shall be* OPENED *unto you,*" &c. (Mat. vii. 7.) And again, "*All things whatsoever ye shall* ASK IN PRAYER, *believing, ye shall receive.*" (Mat. xxi. 22. and Mark xi. 24.) And after these general promises, our Lord appealed to *the common Sense* of his hearers concerning the efficacy of a son's request to a *natural Father,* to obtain things that are necessary for him; and concludes thereupon—"*If ye then being* EVIL, "*know how to give* GOOD GIFTS *to your* "*Children:* HOW MUCH MORE *shall* "*your*

" *your heavenly Father* GIVE THE HOLY " SPIRIT *to them that* ASK HIM?" (Luke xi. 9. to 13.) So that every Man, who devoutly, and with due Faith, claims that glorious GIFT according to *the Promise*, and with such a disposition of mind as the Scriptures require, will undoubtedly receive it, "*for he is faith-*" *ful that promised*," Heb. x. 23.

I am well aware how uncommon it is to introduce these religious topicks into *Tracts of Law*, but as *the Divine Influence of* THE HOLY SPIRIT *upon Mankind* may certainly be esteemed *the supreme* " *Principle of Action in Man*," I am obliged, by the nature of my subject, to cite some testimonies concerning the general effect of that heavenly Gift, to which all Mankind are entitled: for such is the *compound Nature of Man*, that Enquiries concerning " *Human* " *Nature*," and *the Principles of Hu-*

" *man*

" *man Actions,*" cannot be fairly and usefully defined, without a careful examination of this *Human Claim* to DIVINE INSPIRATION; nor indeed without a careful warning also against that very opposite and foreign *Spiritual Influence,* which is equally liable to alter *Human Nature,* and become " *the Principle of* " *Action;*" which I hope I have already sufficiently proved from Scripture. And therefore with respect to the former, viz. the *inestimable Claim to Divine Inspiration* which we hold in CHRIST, it is proper to be remarked, that the peculiar and necessary Effect of that *glorious and heavenly Gift,* is a total change in the *Nature of Man* (from his fallen State, before described, to " A NEW " CREATURE") by *a Regeneration* or *New Birth* through THE SPIRIT; to which God has also been pleased to annex (as necessary on our *first public Admission* to the Claims and Privileges

of

of the Gospel) *an outward visible Sign* also, or typical Washing with *Water*; * by which we bear a public or outward testimony of that *true Faith*, which alone can qualify our claim to the promise.

Thus Man, through the privileges of the Gospel, may become "A NEW

* "*Verily—Verily, I say unto thee,*" (said our Lord to the Jewish Ruler, Nicodemus) "*Except a Man be* "*born of* WATER *and of* THE SPIRIT, *he cannot enter* "*into the Kingdom of God.*" John iii. 5. Here are two distinct articles expressly mentioned by our Lord, as necessary to salvation, viz. 1st. *Water*, by which we outwardly profess our Faith, "*in the Name of the Father*, "and *of the Son*, and *of the Holy Ghost*," upon our first admission into Christ's church; for that is the *Form* of Baptism afterwards expressly ordained by Christ himself. (Matt. xxviii. 19.) And 2dly, *the Holy Spirit*, which we claim of *the Father*, in the name and through the merits *of the Son*; so that Faith in all the Three Divine Persons is undoubtedly necessary to constitute that *Spiritual Regeneration*, without which no Man can enter into *the Kingdom of God*; and as FAITH therefore must precede, we may clearly perceive the reason why WATER (the outward sign of initiation to the public profession of that necessary FAITH) is first mentioned.

CREATURE,"

CREATURE," (2 Cor. v. 17.) and may partake even of THE DIVINE NATURE, if his own earnest and sincere endeavours are not wanting; for the Apostle PETER has expressly declared, that this is one of the effects of our Lord's most gracious promises. "*Grace and Peace* "*be multiplied unto you*" (said the Apostle) "*through the Knowledge of* "GOD *and of* JESUS OUR LORD, *according* "*as his* DIVINE POWER *hath given* "*unto us all things that* (pertain) *unto* "*Life and Godliness, through the Know-* "*ledge of him that hath called us* TO "GLORY *and* VIRTUE; *whereby are* "*given unto us* EXCEEDING GREAT AND "PRECIOUS PROMISES; *that by these ye* "*might be* PARTAKERS *of the* DI- "VINE NATURE (*ἵνα διὰ τούτων* "*γένησθε* ΘΕΙΑΣ ΚΟΙΝΩΝΟΙ "ΦΥΣΕΩΣ) *having escaped the Cor-* "*ruption that is in the World through* "*Lust.*" (2 Pet. i. 2. to 4.)

Hence

Hence the Dignity and Superiority of MAN over the rest of the visible Creation is manifest! We not only possess, by *natural Inheritance* from our first Parents, a DIVINE ATTRIBUTE (as I have already shewn in the former part of this Tract) viz. the *Knowledge of Good and Evil;* but also, by a right use of *that Knowledge,* in CHUSING and preferring the *Good,* and in REJECTING and *resisting* the *Evil,* we are capable also (*through* CHRIST) of PARTAKING "*even of the* DIVINE NATURE;" so that if we consider this most extraordinary *Privilege,* which is tendered to us on the one hand, and that *deplorable Condition* on the other hand, which we shall probably fall into, if we neglect it (viz. the partaking of *the Diabolical Nature* by the inspiration of the *Devil and his Angels;* to which, as I have already shewn, we are continually liable, if we do not watch, and resist); it must be

evident that MAN is either the *most glorious,* or the *most miserable* and *base* of all other Creatures!

Surely the consideration of these things ought to humble the pride of those inconsiderate persons, who, on account of mere temporal honours, and worldly possessions, are so lifted up above their brethren, as to forget that they have *no natural Precedency;* but expect that the multitude of inferiors in fortune should implicitly submit to the will of the worldly superior, in all things; and who also seem to lose all sympathetick concern, all sense of fellow-feeling for the wants and sufferings of their poor dependants, as if they sprung from *a different Stock,* and were not of EQUAL DIGNITY *in the* SIGHT OF GOD!

But, alas, PRIDE is a *Principle of Action,* which occasioned *the Fall* even

of

of SATAN *himself,* * and of *his Angels,* and is equally pernicious to *Human Nature;* for it renders MANKIND more liable to forfeit that *glorious Liberty,* those *inestimable Privileges,* which I have before described, than any other vice! And the reason is plain; for THE PROUD MAN, of all others, is most liable to neglect that "ROYAL LAW," which I have already mentioned—that GOLDEN RULE, by which their notions of political government, and their be-

* 1 Tim. iii. 6. "*Lest being* PROUD, *he fall into* "*the Condemnation* (or Judgment) *of the* DEVIL." *That is,* (says an old Commentator) *by means of* PRIDE *and High-mindedness be cast into Hell-fire, in manner as the* DEVIL *is:* by which, "*to my seeming* (says he) *it is* "*plain what the sin of the* DEVILS *was, namely, an am-* "*bitious affecting, aspiring unto, and arrogating* DIVI- "NITY *to themselves, not content with their own condi-* "*tion; unto which very sin the* DEVIL *afterwards, by* "*the serpent, tempted Eve: ministers being young men,* "*and young schollars*" (continues this writer) "*by* "PRESUMPTION AND PRIDE, *are in no small danger* "*of eternal destruction.*" Complete Christian Dictonary (1655.) p. 138.

haviour

haviour to all Mankind, ought to be regulated; for if he was not guilty of this neglect, he would necessarily *cease* to be PROUD, he would *cease* to be *uncharitable;* he would *cease* to be *an Advocate for arbitrary Power,* either in *political Despotism,* or in *domestic Slavery,* both of which now unhappily prevail almost throughout the whole world! for even the enlightened *English Nation* is no longer qualified to censure the unnatural *Oppression* of the Peasantry and lower orders of people in *Russia, Poland, France,* some Parts of *Germany* and in many other States, which are commonly called *Christian;* since the *English* Government have publicly favoured, and do continue to encourage the most abominable *Oppressions* that ever disgraced Mankind; I mean the AFRICAN SLAVERY IN THE BRITISH COLONIES! Let the Advocates for these Oppressions seriously and carefully consider

sider the DIGNITY and EQUALITY of HUMAN NATURE, which I have described, as well as their own STATE OF PROBATION in this life, and *the Forfeiture* of inestimable Privileges to which they are continually liable, and I trust they will become sensible of their danger!

But, alas, there are many other causes of failure, which tend to deprive Mankind of that *glorious and eternal Dignity*, for which ALL MEN should be candidates: for besides the ordinary temptations of *worldly Pleasures*,* which draw the bulk of Mankind from considering the true means of obtaining the glorious promises of the Gospel, how often are the minds of Men puffed up with *Self-sufficiency*, and *the* PRIDE OF HUMAN LEARNING, and too often even

* "This is *the Condemnation*, that Light is come "into the world, and Men loved Darkness rather than "Light, *because their deeds were Evil.*" John iii. 19.

with

with SPIRITUAL PRIDE, whereby they suffer themselves to be perverted through the deceitfulness even of their own sophistry!

How can such Men avail themselves of the glorious *Promise* of DIVINE INSPIRATION, as "*a Principle of Action*," if they form to themselves a *Mode* of *believing*, which is totally different from "*the Faith once delivered to the Saints?*"

Perhaps they will say—"*We do ask* "*the assistance of God's Holy Spirit,* "*and have as good a Right as others to* "*suppose that God's Promise is fulfilled* "*in us;*" nevertheless they must allow, that FAITH is necessary for those who ASK; and how can Men be said to have the NECESSARY FAITH, who form to themselves notions of God's HOLY SPIRIT, which are totally inconsistent with the DIVINE NATURE?

How

How can we conceive that "*the* SPIRIT OF GLORY and OF GOD" (1 Pet. iv. 14.) "*resteth upon*" those who esteem that glorious and "*Eternal Spirit*" (Heb. ix. 14.) no otherwise than as *a created Being*, and *a mere ministering Spirit*; and who refuse to join in that excellent Form of Prayer, the Litany of the Church of England, merely because THE HOLY GHOST is therein addressed AS GOD? Is not this to do "*despite unto* THE SPIRIT *of Grace?*" (Heb. x. 29.)

These Men may *pray* for the HOLY SPIRIT, indeed; but, with such erroneous conceptions of that GLORIOUS GIFT, *it is impossible* that they should RECEIVE that eternal "SPIRIT OF TRUTH," till they have sincerely repented of their horrid blasphemies, and humbled their own *haughty Spirits* to receive the plain information of the *Scriptures*; for if our Belief

Belief in the HOLY TRINITY were set aside, the greatest part of those sacred Writings would become utterly unintelligible to us; because they must, in that case, seem to contain the grossest contradictions, as there are passages which, without that necessary doctrine, would surely appear *inconsistent with grammar and common sense!* The doctrine of the HOLY TRINITY is expressed in the Articles and Liturgy of *the Church of England* in such guarded terms, as cannot easily be misconstrued and perverted; and though a certain set of men may pretend to found their objections to *the Church of England* on some other Articles of less moment, yet I am thoroughly persuaded, that the said *guarded Terms,* concerning *that* ONE *necessary Doctrine,* are the principle causes of offence to many of those mistaken Clergymen, who lately petitioned Parliament that they might be exempted from

from Subscription * to the Articles of the *Church of England.* But as a *right Faith* must

* It is reasonable and just, indeed, that all men should be at *liberty* to teach and profess whatever religious opinions they think *most consistent with the Holy Scriptures* (if we except any public promulgation of that religion, which offends against the laws of *this nation*, as a civil society, by asserting a *foreign jurisdiction;* and which has also unhappily adopted some *antichristian* rites of *idolatry*, *sorcery*, and *inchantments!*

But the petitioners cannot allege that they are not *already* AT LIBERTY to bear a public testimony of their opinions; and it would be dangerous even to the *true religion* were not SUCH LIBERTY OF CONSCIENCE allowed: for supposing any material alteration should be permitted to be made in the Articles and Liturgy of *the Church of England*, a great majority, perhaps, of the present churchmen might think themselves obliged to dissent, and separate from what would then be called *the Established Church;* and would certainly think themselves intitled to a free toleration, and a public use of *the present Liturgy* in their several separate congregations.

I am therefore a sincere advocate for LIBERTY OF CONSCIENCE; but when a majority of the clergy and people have agreed upon the Articles of their Faith, and established the same as the *National Profession of Reli-*

 gion,

must seal and authenticate our claims to the inestimable privileges and immunities of the Gospel, and as the *true Dignity of Human Nature* cannot be attained with-

gion, (which it surely is while the *majority* continue of that opinion) it is certainly no unjust restraint nor derogation from that NECESSARY LIBERTY above mentioned, that those who are to be admitted public teachers of the *national Profession*, should be required to *subscribe* a declaration that they approve and will maintain the same. For otherwise the uniformity of doctrine would be banished from the pulpits, and the peace of congregations would be continually disturbed by the broaching of undigested notions diametrically opposite to the general and established opinions of the people; and even the public Form of Prayer would be reduced and moulded according to the caprice of every officiating minister; for there can be no *Church Government* without a *written Test of Doctrine*, couched in such terms as are least liable to misconstruction and equivocation. The Catholic or Universal Church in *every age*, and in *every place*, hath ever had its *Tests of Doctrine*, or particular *Creeds*, to which the *assent* of all persons, but more particularly the *assent of the clergy*, was always required; so that the *Church of England* is not singular in requiring the assent or subscription of those persons who desire to be admitted and authorized by the *National* Church as public teachers and expounders of the Christian Faith.

without the *Divine* Assistance, and the Inspiration of God's *Holy Spirit*, whereby *Men* are made partakers (as I have already shewn) of the *Divine Nature*, some knowledge of the latter (so far as the Almighty hath been pleased to reveal himself to us) is absolutely necessary for those Persons who desire to be acquainted with the *Law of Nature*, and "*the Principles of Action in Man:*" and therefore some observations relating to the doctrine of the *Holy Trinity*, are by no means foreign to the subject and intention of this Tract. But it is an awful mystery, that must be received more by *Faith* in what God has been pleased to reveal to us, than by *Human Comprehension*. The *finite* understanding of the NATURAL MAN * cannot, in this life, conceive an adequate idea of

*——"the NATURAL MAN receiveth not the things "of the Spirit of God: for they are foolishness "unto him; neither can he know (*them*), because they "are spiritually discerned." (1 Cor. ii. 14.)

that

that glorious and eternal BEING, which in every attribute is *infinite* perfection! Nay, even if we had a *perfect Knowledge* of that which is now so far above us, yet no language could supply words, no rhetorical figures of comparison could be found to express that *Knowledge! and it would,* therefore, remain unuttered, *in these lower Regions,* like those *"unspeak-"able Words"* which were heard by the Apostle Paul when he was *"caught up "into Paradise!"* 2 Cor. xii. 4. For— *"To whom will ye liken God?"* (said Isai. xl. 18.) *"or what Likeness will ye "compare unto him?"*

But a time will come, when we shall *know,* even as we are *known.** This expression to KNOW, *even as we are* KNOWN, implies *a perfect Knowledge* of

* *"For* NOW *we see through a glass darkly: but "then* FACE *to* FACE: *now* I KNOW *in part,"* (said the Apostle to the Corinthians,) *"but then shall I* KNOW *"even as also I am* KNOWN." 1 Cor. xiii. 12.

that

that eternal *Being*, which is *infinite* in *Knowledge*, in *Power*, in *Majesty*, in *Glory*, &c.—And therefore a more exalted State of Happiness cannot be conceived, than that which a *perfect Knowledge of* GOD must afford!—A *Happiness* to be expected only in Heaven, when *Human Nature* shall have put on *Incorruption* and *Immortality*.* But though we can neither attain, in this life, a *perfect Knowledge of God*, nor that *perfect Happiness* which results from it, yet it is our duty to improve and cultivate our *limited Knowledge* concerning *the Divine Nature*, as far as God has been pleased to reveal himself to us in the Scriptures; for SO FAR the *Knowledge* is undoubtedly *necessary* to

* "*For this* CORRUPTIBLE (Body) must *put on* "INCORRUPTION, *and this* MORTAL (must *put on* IM-"MORTALITY; *then shall be brought to pass the say-*"*ing that is written*," (see Isaiah xxv. 8.) "DEATH *is* "*swallowed up in* VICTORY." 1 Cor. xv. 53, 54.

MAN,

MAN, even in this life, or otherwise, we may be assured, the *Revelation* would not have been made, *in the Scriptures, "by Inspiration of God,"** who cannot act in vain! Let us therefore earnestly desire to partake of that *necessary Knowledge*, and let us look into the evidences of it with the most awful reverence, and the most humble submission of our FAITH to *the Word of* GOD; lest through any improper conception of the *Divine Nature*, we should unhappily fall under a similar condemnation to that of *Eliphaz*, and his two friends, who visited *Job*—"*My Wrath*" (said JEHOVAH) "*is kindled against thee, and against "thy two friends: for ye have not spoken "of me*" (the thing that is) "*right*," &c. (Job xlii. 7.)

* "All Scripture is given by inspiration of God, and "is profitable for doctrine, for reproof, for correction," "for instruction in righteousness: that the man of God "may be perfect," &c. 2 Tim. iii. 16, 17.

When

When Moses desired to see *the Glory of* JEHOVAH (saying, "*I beseech thee* "*shew me* THY GLORY") he was answered by the Almighty, "*Thou canst not* "*see my Face: for there shall no Man* "*see me and live.* (Exod. xxxiii. 18. 20.) We must therefore limit our ideas of those appearances under which God revealed himself to the *Patriarchs,* and to *Moses;*—for the Gospel expressly informs us, that "*no Man hath seen God* "*at any time*" (but the Evangelist immediately adds with respect to the Messiah) "*the only begotten Son, which* "IS IN THE BOSOM OF THE FATHER, "*he hath declared.*" (ἐξηγησατο) That is, *hath clearly declared* or shewn the Father, or, as Mr. Leigh has remarked upon the Word in his *Critica Sacra*—id est (says he) Nobis ad ejus veram cognitionem eruendam Dux et Auctor, fuit, &c. (John i. 18.)

This

This is further explained by the declaration of our Lord himself—" *He* " *that hath* SEEN *me*" (said our Lord) " *hath* SEEN *the Father;*" &c. (John xiv. 9.) " *Believe me, that I am in the* " *Father, and the Father in me.*" * (ib. ver. 11.) Not that any *Man hath* SEEN the eternal *Being* (or JEHOVAH,) I mean the *Divine Nature,* † in which the *Son of Man* (even while ON Earth) was and is *in the Bosom of the Father,* (and in which now that he is ascended into Heaven) he is always with his Church ON EARTH, though he " *sat down*"

* And yet they are distinct persons; for " *the* LORD " *said unto my* LORD,—*Sit* THOU *on* MY *right hand,*" &c. (Mat. xxii. 44. Psal. cx. 1.)

† " *Nam* DEUM, *ut est, nemo mortalium, quamlibet* " *magnus, videt unquam nisi per ænigmata. Et quanquam* " MOSI, *Patriarchis, et Prophetis aliquam suorum arcano-* " *rum portionem quadantenus patefecit, tamen hanc gratiæ* " *et veritatis plenitudinem solus unigenitus filius accepit:* " *qui sic ad nos descendit, factus homo, ut* PER DIVI- " NAM NATURAM *semper sit in sinu* DEI PATRIS." Erasmi Paraphrasis in Evang. Joannis, p. 24.

(εκαθισεν,

(εκαθισεν, which plainly implies a personal Residence) "*on the Right Hand* "*of the Majesty on High;* " (Heb. i. 3.) —for "GOD *is a Spirit,*" and cannot be seen by Human Eyes,* "*though he* "*be not far from every one of us. For* "*in him we live, and move, and have our* "*being.*" (Acts xvii. 27, 28.) But Christ being "*the Image of the* INVISIBLE GOD,† *in whom all Fulness* "*dwelleth,*"

* For he is—"*the King eternal, immortal,* INVISIBLE," &c. 1 Tim. i. 17.——"WHOM *no man hath* SEEN "*nor can* SEE." (1 Tim. vi. 16.) —"*there shall no man* "SEE *me and live.*" Exod. xxxiii. 18. 20.

† "*In whom we have redemption through his blood.*" (even) "*the forgiveness of sins.* WHO IS THE IMAGE "OF THE INVISIBLE GOD, *the first-born of every crea-* "*ture: for by him were all things created that are in hea-* "*ven, and that are in the earth, visible and invisible,* "*whether* (they be) *thrones or dominions, or principalities* "*or powers: all things were created by him and for him.* "*And he is before all things, and by him all things consist.* "*And he is the head of the body, the Church: who is the* "*beginning, the first-born from the dead; that in all*" (or among all) "*he might have the pre-eminence. For*

" *dwelleth,*" Coloss. i. 15—19.) " *for in* " *him dwelleth all the Fulness of the* " GODHEAD BODILY, *σωματικως*, or *per-* " *sonally!*" (Col. ii. 9.) " *Who being* " *the Brightness of his Glory, and ex-* " *press*

" *it pleased* (the Father) *that in him should all fulness* " *dwell.*" (Col. i. 14. 19.) But the word *Father*, expressed in this version, is not found in the original Greek, though it is here supplied as the *principal Substantive*, which is an unjustifiable violence to the text, especially as the proper *governing Substantive* of the sentence is plainly expressed in the original: I mean the words το πληρωμα, THE FULNESS, for it apparently means that *Divine* FULNESS which the same Apostle in the very next chapter (9th verse) expressly calls παν το πληρωμα της θεοτητος, " *all the* " *Fulness of the Godhead*" that DWELLETH, σωματικως, *bodily*, or *personally*, in Christ; so that both verses have the same application of the word πληρωμα; and surely " *the Fulness of the Godhead*" may, with propriety, be said to *will*, or *please*, to dwell in Christ, according to the *literal sense* of the text, and therefore there can be no necessity to *supply* another *Substantive* to govern the *Verb* ευδοκησε. The literal construction of the text is sufficiently intelligible —οτι εν αυτω ευδοκησε παν το πληρωμα κατοικησαι which is literally rendered by the learned *Hugh Broughton* as follows: " *For that in him all* FULNESS *pleased to* " *dwell.*"

" *press Image of his,*" that is, God's *
" *Person*" (χαρακτηρ της ὑποστασεως αυτȣ)
" *and upholding all Things by the Word*
" *of his Power,*" (Hebr. i. 3.) in him

" *dwell.*"† The same literal interpretation exactly has been made by the author of the *Syriac Version*, which *Mons. de Dieu* translates as follows: " *Quia in ipso voluit* " *omnis* PLENITUDO *habitare.*" The *Arabic Version* also has the same rendering, except in one word, πληρωμα being construed PERFECTION, instead of FULNESS—*Quia* PERFECTIO *omnis in eo voluit habitare.*

* See the first verse of the chapter, which contains the governing Substantive to which this relative Pronoun, *his*, plainly refers.—" GOD, *who at sundry times, and in* " *divers manners, spake in time past unto the Fathers by* " *the Prophets, hath in these last days spoken unto us by* " (his) *Son, whom he hath appointed heir of all things, by* " *whom also he made the worlds, who being the brightness* " *of* (his) *glory, and the express image of* HIS *person, and* " *upholding all things by the word of his power, when he* " *had by himself purged our sins, sat down on the right* " *hand of the Majesty on high.*" Heb. i. 1—4.

† This is copied from an old printed Bible in my Possession, with MS. Corrections copied from Mr. Broughton's own Hand-writing. At the Bottom of the Page the same Verse is transcribed, with a little Variation in the Order, but equally literal—viz. " *For all Fulness pleased to dwell in him.*"

alone,

alone, therefore, "*who is the Image of* "*God*," (2 Cor. iv. 4.) can GOD *be seen!* and in him alone could be fulfilled that ancient Promise to the *Jewish Nation*, that they should SEE THEIR GOD:—"*O* "*Zion, that bringest good Tidings, get* "*thee up into the high Mountain: O* "*Jerusalem, that bringest good Tidings,* "*lift up thy Voice with Strength: lift* "(it) *up, be not afraid;* SAY UNTO THE "CITIES of JUDAH, BEHOLD YOUR "GOD!" Isaiah xl. 9. Compare this with the Context in the same Chapter. The Divine Person, whom "THE CITIES "OF JUDAH" are here called upon to BEHOLD, was afterwards (agreeable to this prophecy) particularly pointed out by John the Baptist, to "*the Cities of* "*Judah*,"* and the Office of that faithful Harbinger,

* "*Then went out to him*" (i. e. to John the Baptist) "JERUSALEM, *and all* JUDEA, *and all the Region round* "*about Jordan*," (Matt. iii. 5.)—whom John had previously forewarned, saying,—"*After me cometh a Man* "*which*

Harbinger, or Forerunner, in proclaiming the *Advent* as well as the *Dignity* of the Divine Person, that was "*to be seen*," "or *made manifest to Israel*," is as distinctly foretold in the 3d and 5th Verses of the same Chapter. "*The Voice of him* "*that crieth in* THE WILDERNESS" (for *the Wilderness* was the appointed Place of John's Ministry) "*Prepare ye the* "*Way of the* LORD" (דרך יהוה "*the* "*Way of* JEHOVAH") "*make straight*

"*which is preferred before me:*" a Man whom he himself *knew not*, only that "*he should be* MADE MANIFEST" (φανερωθῇ) "*to Israel.*" (John i. 30, 31.) But as soon as this faithful Messenger was divinely instructed concerning the Identity of the Person that was to *be made manifest to Israel* (for "GOD was MANIFESTED," (or *appeared*, ἐφανερωθη) IN THE FLESH, 1 Tim. iii. 16.)* he proclaimed him to *the Cities of Judah* (the People that flocked to him from "*Jerusalem, and all Judea*") saying, "BE-"HOLD, THE LAMB †OF GOD, *which taketh away* (or *beareth*) the "*Sins of the World.*" John i. 29.

* See Note in p. 231, concerning the true Reading in this Text.

† LAMB OF GOD, i. e. *the Lamb* foretold by Isaiah (liii. 7.) "*He* "*is brought as* A LAMB *to the Slaughter*," &c.

"*in*

" *in* THE DESERT" (once more alluding to the Place wherein the *Messiah* was first proclaimed by his inspired Harbinger) " *a Highway for* OUR GOD!" And again, " *the Glory of* THE LORD" (i. e. " *Glory of* JEHOVAH," כבוד יהוה) " *shall be revealed, and* ALL " FLESH SHALL SEE (it) TOGETHER," &c. This latter Sentence was fulfilled only in part, when " *the Voice in the* " *Wilderness*" proclaimed the Messiah, " saying, " *Behold the Lamb of God,*" &c.—for though *Jerusalem,* " *and the* " *Cities of Judah*" then *beheld* their GOD in the Person of *the Son of God,* * and *saw the Glory* † *of Jehovah,* that was promised

* " *He that* SEETH ME" (said our Lord himself) " SEETH HIM THAT SENT ME." (John xii. 45.) Compare this with 1 John iv. 9.—" because that GOD SENT " *his only-begotten Son into the World,*" &c.

† " *The* WORD *was* GOD," &c.—" *All* Things were " made by him," &c.—" And THE WORD *was made* " FLESH, *and dwelt among us* (*and* WE BEHELD HIS " GLORY, the GLORY *as of the only begotten of the* " *Father*)

promised to be revealed, without *perceiving it,* agreeable to another Prophecy of Isaiah (" *in* SEEING *ye shall* SEE, " *and shall not* PERCEIVE,* chap. vi. 9.) yet *all Flesh did not then* SEE *him* " *together!*" Succeeding Generations, indeed, may be said to *see,* and also to *perceive* the *Glory* of *Jehovah,* that is,

" *Father*) *full of Grace and Truth.*" John i. 1—14. Agreeable to this, the Apostle Paul informs us, that " GOD WAS MANIFESTED" (or *appeared,* εφανερωθη) " IN THE FLESH." 1 Tim. iii. 16. The Cavils of the learned Wetstein upon this Text are clearly confuted by the very accurate Observations of the Rev. Dr. J. C. Velthusen (printed at London in 1773) who proves, that $\overline{\Theta C}$, the proper Abbreviation for Θεος (and not OC or O) is the true Reading in this Text, in the Alexandrian MS. The Rev. John Berriman, M.A. in a Critical Dissertation upon this Text, Printed in 1741, has produced a great variety of unexceptionable Testimonies to the same purpose from p. 153 to 160. Both these Tracts are in the British Museum.

* ——" *in them is fulfilled the Prophecy of* ISAIAH, " *which saith, By hearing ye shall hear, and shall not un-* " *derstand; and* SEEING *ye shall* SEE, *and shall not* PER- " CEIVE." Matt. xiii. 14. Isai. vi. 9, 10. Ezek. xii. 2.

with

with the Eye of Faith in the scriptures: but the prophecy will, most certainly, be *literally and universally fulfilled* AT THE DAY OF JUDGMENT, when "ALL THE "TRIBES OF THE EARTH *shall* SEE THE "SON OF MAN *coming in the Clouds of* "*Heaven, with Power and* GREAT "GLORY. (Matt. xxiv. 30.) For then "THE GLORY OF JEHOVAH" will be so *revealed*, that "ALL FLESH SHALL SEE (it) "TOGETHER," even those Men *shall see*, that now presume to deny *the Divine Nature* of our Redeemer, and refuse to worship him; for "BEHOLD *he cometh* "*with the Clouds; and* EVERY EYE "SHALL SEE HIM, *and they* (also) *which* "*pierced him.*" Rev. i. 7. "This is "he" (said the learned Bishop Chandler, speaking of the Divine Word,* which was

* *In the Beginning was the* WORD, *and the* WORD *was with* GOD, *and the* WORD *was* GOD. *The same was in the Beginning with God. All things were made by him; and*

was in the Beginning with God, and was God, and made all Things) " who " in time" (says he) " was made Flesh, " and is called JESUS,* and CHRIST, " as

and without him was not any thing made that was made. In him was LIFE, *and the* LIFE *was the* LIGHT *of Men. And the* LIGHT *shineth in Darkness, and the Darkness comprehend it not.* John i. 1—5, &c.)—*And the* WORD *was made* FLESH, *and dwelt among us (and we* BEHELD HIS GLORY, *the Glory as of the only begotten of the Father) full of Grace and Truth.* (John i. 14.)

* JESUS, or Iesous, from ܝܫܘܥ Jeshouo, in the vulgar Tongue of the Jews, while our Lord was on Earth, signifying a SAVIOUR) ישוע from ישע SALVATION,* from whence is formed the Verb in Hiphal, הושיע he SAVED) agreeable to the Purport of the Name JESUS declared by an Angel before the Birth of *Christ:* " *She* " *shall bring forth a Son, and thou shalt call his Name* " JESUS, *for he* SHALL SAVE *his People from their* " *Sins.*" (Matt. i. 21.)—The Apostle Peter also bore the like Testimony concerning the true Meaning of

* See Psal. xx. 7. where the Word is used as a Noun in that Sense, בגבורות ישע ימינו " By the Strength " (or in the Mightinesses) " of THE SALVATION of his Right Hand." See also Psal. L. 23.

" as he is indeed the Fountain of *Life*
" and *Light* to every Being that par-

Christ's Name, when he was "*filled with the Holy* " *Ghost*" in the Presence of the High Priest and Elders of the Jews, saying—" Ye Rulers of the People, " and Elders of Israel, if we this day be examined of the " good Deed done to the impotent man, by what means " he is made whole; be it known unto you all, and to " all the people of Israel, that BY THE NAME OF " JESUS CHRIST OF NAZARETH, *whom ye crucified*, " whom God raised from the dead (even) by him doth " this man stand here before you whole. This is the " stone which was set at nought of you builders," (see Psal. cxviii. 22. Isai. xxviii. 16.) " which is be- " come the Head of the Corner; *neither is there* SAL- " VATION" (says he, still alluding to *the Name* JESUS) " *in any other: for there is* NONE OTHER NAME " *under Heaven given among Men, whereby we must be* " SAVED." Acts iv. 5—12. This Name of SALVATION therefore exactly corresponds with the Title, by which the Prophet Isaiah proclaimed to the Jews the Advent of that Divine Person, who was to redeem ZION. אמרו לבת ציון הנה ישעך בא הנה שכרו אתו ופעלתו לפניו: וקראו להם עם הקדש גאולי יהוה &c. " Say ye unto the Daughter of Zion, *Behold thy* " SALVATION" (ישע JESHO) " *cometh; behold his* " *Reward is with him and his Work before him, and they* " *shall call them, The Holy People, the* REDEEMED *of* " JEHOVAH:" &c. Isai. lxii. 11, 12.

" takes

" takes of either," &c. (Serm. before the King in 1718, p. 21.) "Sometimes he " is indeed treated" (says the same learned Writer, p. 15) "as an *Angel*, " or *Messenger*; but even then is so " distinguished from all other Angels, " in respect of Majesty, Authority, and " Power, or dignify'd with the incom- " municable Title of JEHOVAH, that " they had not the least Thought of his " being a meer Angel," &c.

The Eternal WORD, though he was in *the Beginning with* GOD, and was GOD, yet under the Dispensation of the Gospel (that he might restore the lost Dignity of fallen Man) became the *Angel*, or MESSENGER of GOD; that is, of Jehovah Tsabaouth, *the Lord of Hosts*. For he was—" *the Messenger* " *of the Covenant*," foretold by the Prophet *Malachi*, and being also *Lord of Hosts himself*, he sent *another Mes-*

senger

senger before his Face to prepare *his* Way—" BEHOLD, I" (that is, I JEHOVAH TSABAOUTH, *or Lord of Hosts,* see the End of the Verse) " *will send* MY " MESSENGER" (that is, *John* the Baptist*) " *and he shall prepare the* " *Way before me*" (that is, *before the Divine* WORD, which, being included in the Unity of JEHOVAH then spoke to the Jews under the Title of LORD OF HOSTS) " *and* THE LORD" (האדון THE ADOUN,† or supreme Lord) " *whom ye* " *seek*"

* Our Lord himself applied this Prophecy to *John* the Baptist—"*for this is* (he) *of whom it is written*" (said our Lord) "*Behold, I send my Messenger before thy Face,* " *which shall prepare thy Way before thee.*" Matt. xi. 10. Mark i. 2. Luke vii. 27.

† Adoun אדון is a Title for a great Lord ; and from thence one of the false Deities of the Phœnicians is named ADONIS; but when the ה is prefixed to this Title in *the singular Number*, it marks, that the Person spoken of is not only *a Lord*, but THE LORD, by way of Eminence, as being *the* only supreme Lord and Governor of all things ; for it is then applicable to none but JEHOVAH

" *seek*" (whom the Jews were taught by their Prophets to expect) " *shall* " *suddenly come to* HIS* *Temple, even* THE MESSENGER (or *Angel,* מלאך *Malāch,* from whence the Prophet *Malāchi* himself was also named) " OF " THE COVENANT, *whom ye delight in:* " *Behold, he shall come, saith the* " LORD OF HOSTS." Malachi iii. 1.

Thus it appears, that *the Messenger* (whom our Lord himself declared to be *John the Baptist)* was to be sent to prepare the Way before JEHOVAH OF HOSTS, the same Divine Being who SPOKE by the Prophet, " *Behold, I will*

VAH THE LORD OF HOSTS, and is so applied in no less than *seven* other Instances of Scripture, without *one* Instance of a different Application. See Exod. xxiii. 17. and xxxiv. 23. Isai. i. 24. iii. 1. x. 16. x. 33. xix. 4.

* If THE ADOUN, *or Lord,* who was *the Messenger* of the Covenant, was not also *Jehovah,* he could not be said to come to HIS Temple.

" *send*

" *send* MY *Messenger, and he shall* " *prepare the Way before* ME." But our Lord himself, in referring to this Passage, varies a little from the Original, by making a Distinction *of Persons* between *the Lord* (or *Jehovah of Hosts*) who spoke, and the Divine Person before whom the Messenger was to prepare the Way—" *Behold I send* MY " *Messenger before* THY *Face*, which " shall prepare THY *Way before* THEE," Matt. xi. 10. This Variation from the first to the second Person, from *my* to *thy*, and from *me* to *thee*, proves that Christ (for it cannot be applied to any other but Christ and Jehovah) was indeed the Person before whom the *Messenger*, John, was to prepare the Way; and the original Text (which undoubtedly is also a true Reading in this Place, as it perfectly corresponds with all the ancient Versions) proves at the same time, that *the Way* was to

be

be prepared for *Jehovah*, who said, *Behold*, I will *send* MY *Messenger, and he shall prepare the* Way *before* ME;* and consequently it appears, by comparing both Texts, that CHRIST is included in the Eternal Being JEHOVAH. The Socinians endeavour to evade this

* Malachi iii. 1. Who this Messenger was, and for whom he prepared the way, the Apostle Paul has expressly declared—"John" (said he) "verily baptized with "the Baptism of Repentance, saying unto the people, "That they should believe ON HIM WHICH SHOULD "COME AFTER HIM, THAT IS, ON CHRIST JESUS." And "*When* they" (i. e. the converted Ephesians who had received only the Baptism of John) "*heard* (this) they "were baptized in the name of *the Lord Jesus*." Acts xix. 4, 5. "*The Lord Jesus*" being thus clearly named as the person "*which should come after him*" (i. e. after the Messenger John that was to *prepare the way* before *Jehovah*) must necessarily be entitled to the dignity and worship due to *Jehovah*, according to the above cited Text of Malachi, as also by the parallel Text of Isaiah xl. 3. which all the Evangelists apply expressly to JOHN as the *Voice of him* that crieth in the wilderness, "Prepare ye the way of JEHOVAH, make straight "in the Desert a highway for OUR GOD.

Testimony

Testimony of the Scripture concerning *the Divine Nature* of the Messiah, by supposing that he is called *Jehovah* only in a *relative* Sense, as being *the Prophet*, or *Ambassador of* JEHOVAH, *the Representative being named for the Principal.* In like manner, for Instance (say they) as he that *despiseth Christ's Messengers,* is said to *despise Christ himself; and he that despiseth him, despiseth also him that sent him.* Luke x. 16. *And he that lied to the Apostles, lied to God.* Acts v. 4.

In these and such like Passages, indeed, the *relative* Sense is manifest; and it may also, in a certain degree, be admitted in the Construction of the Text in question, but yet not so as to favour the Socinian Argument in the least respect whatsoever.

The Prophecy, for instance, concerning

ing *the Messenger* therein mentioned (of whom JEHOVAH said,—" *he shall* " *prepare the Way before* ME) was fulfilled in the Person of John the Baptist, as our Lord himself declared (see Note in p. 230); and therefore, according to the *Socinian* Method of Argument, it might indeed be said of those worldly Men, who despised that extraordinary *Messenger* of *Jehovah*, and neglected the Doctrine of Repentance, which he enforced; that they, in so doing, *despised the Lord Jehovah*, by whom this Messenger was sent; and, on the other hand, those Jews, who readily received John's Doctrine of Repentance, and attended diligently to his Instruction, may, in the like relative Sense, be said to *honour Jehovah*, by paying due Respect to his Messenger. But a mere *relative Honour*, such as might lawfully be given to the *Messenger of Jehovah*, will bear no Comparison

 with

with *the Honour* that is due to *Jehovah* himself;—the latter must be supreme *Honour and Worship,* whereas the former amounts only to *Respect, Attention,* and *good Offices,* for whatever is more than these must lead to Idolatry; so that the Comparison can be carried no farther.

A Messenger of *Jehovah* cannot, therefore, merely as such, be allowed *the Name of* JEHOVAH, because this would entitle him also to *the Honour* that is due to JEHOVAH alone; so that when Jehovah said, "MY *Messenger*"—"*he* shall prepare the *Way* BEFORE "ME," he must mean (if Language has any Use) that the *Messenger* was to prepare the Way for the Advent of *Jehovah* himself, who could not be said to come in the Person of any *Messenger,* or Ambassador whatsoever, except in one of the Divine Persons that

that are manifestly included in the same Eternal BEING, and consequently are entitled to the *Honour* and *Worship*, as well as to the *Name*, of JEHOVAH! This glorious Title JEHOVAH is no where in Scripture attributed to any Person whatever, that is not thus included in the Unity of the Godhead, neither can it be without Blasphemy (so that the Socinian Argument must fall to the Ground) because it is the distinguishing Title of the Supreme Divine Nature!—"*Thou, whose Name alone* (is) "JEHOVAH (art) the most High over "all the Earth," Psal. lxxxiii. 18.; or it should rather be rendered, as we find it in the old English Versions—*Thou, whose Name is* JEHOVAH, *art* ONLY (or alone) *the most High*, &c.

This Division of the Sentence is agreeable to all the ancient Versions, except the

the Syriac; but, in either way of translating, the Name of JEHOVAH is manifestly given as *the distinguishing Title of the supreme* GOD; and cannot therefore be attributed to any Person whatever, that is not *truly God*, because the said Distinction would be destroyed, if the Name was ever used merely in that relative Sense for which the Socinians contend: Proper Names, indeed were frequently formed or compounded with that Holy Name, by having it prefixed, or postfixed, to some other Word, apparently with an Intention to distinguish *the Servants of* JEHOVAH;* but the peculiar and incommunicable Name itself has never been mentioned by any of the Sacred Writers in such a manner, as to refer us either in direct Terms, or by necessary Implication, to any

* See my Remarks concerning the Names *Jehoiakim*, *Jehoiachin*, and *Zedekiah*, in my Tract on "*the Law of* "*Retribution*," p. 47. Note 101, 109, 110, and 166.

other

other Persons whatsoever, besides those of the Holy Trinity; and on the other hand, with respect to Christ, it is not only *the Name* of JEHOVAH that is referred to him by the necessary Interpretation of several incontestable Passages of Scripture; but also the *Power*,* the *Honour*,† and the *Glory* of *Jehovah*:‡ so that the Socinian Evasion before

* "*And Jesus came and spake unto them*" (his Disciples) "*saying*, ALL POWER *is given unto me in Heaven* "*and in Earth—Go ye, therefore, and teach all Nations,* "*baptizing them in the* NAME *of the* FATHER, *and of* "*the* SON, *and of the* HOLY GHOST." Matt. xxviii. 18, 19. "*For as the Father raiseth up the Dead, and* "*quickeneth* (them) *even so the* SON *quickeneth whom he* "*will.*" John v. 21.

† "*For the* FATHER *judgeth no Man; but hath com-* "*mitted* ALL JUDGMENT *unto the* SON: *that all* (Men) "*should* HONOUR *the* SON, *even as they* HONOUR *the* "FATHER. *He that* HONOURETH *not the* SON, HO- "NOURETH *not the* FATHER *which hath sent him.* John v. 22, 23.

‡ "*And now, O Father,* (said our Lord Jesus) GLORI- "FY *thou me with thine ownself*" (and surely to be GLORI-

before mentioned is as vain as it is wicked, whenever it is applied to those Passages of Scripture wherein the Name of *Jehovah* is attributed to that Divine Person, " *in whom dwelleth all* " *the Fulness of the Godhead bodily!*" Coloss. ii. 9.

יהוה JEHOVAH is the proper and *essential* Name of ALMIGHTY GOD, because it, in some degree, expresses his Eternal *Being* or *Existence*, being a compound Word, including different Tenses or Times of the Hebrew Verb היה TO BE, or rather (as it is the Preterperfect Tense,) signifying HE WAS; from whence is formed הוה, the Participle as well as Present Tense, signifying, according to Buxtorf's Concor-

GLORIFIED with the *Father himself*, is the same Thing as to partake of the GLORY OF JEHOVAH) " *with the* " GLORY *which I had* WITH THEE *before the World* " *was.*" John xvii. 5.

dance

dance (though, in his Lexicon, he renders it also FUIT) "*ens, es, est;*" *being, thou art, he is;* to which the prefixed י, the true characteristic Letter of the Future Tense (*shall* or *will be*), is also added to form the Word יהוה JEHOVAH; so that this mysterious and awful Name seems to express ALL TIME, or ETERNITY; as if, for instance, a Word was to be compounded of three different Tenses of the Latin Word *esse, to be,* viz. *est, fuit, erit (he is,—he was,—he shall be)* yet so as to include the Sense of all three, and consequently to denominate in one single Word an *Eternal* BEING, that *ever did,* and *ever will,* EXIST.—And such seems to be the Interpretation of the glorious Name JEHOVAH, according to the Opinion of the most learned in the Hebrew Tongue, viz. "ENS, EXISTENS AB ETERNO ET IN "ETERNUM," A BEING *existing from all Eternity and for ever.* This is the

Sense

Sense which the learned Buxtorf has quoted in his Hebrew Lexicon from the famous Jewish Rabbin *Aben Ezra,* and he cites also the Authority of several others of the most eminent Jews much to the same Purpose.* But as the

* Amongst the rest he cites a Commentary on some of the Psalms, viz. x. 16. and cxlvi. 9. &c. from a Jewish book, wherein this sense is plainly laid down.—" *Textus* " *hic docet de* DEO CREATORE, *quòd est* PRIMUS *sine* " *Principio et* ULTIMUS *sine Fine.* Sic Nomen ejus " *testatur de tribus existentiis, seu existendi differentiis* " *ejus,* הוה היה ויהיה PRÆSENTI, PRÆTERITO, *et* " FUTURO, *quæ sunt literæ ipsiusmet Nominis appropri-* " *ati* יהוה *et profert tres* ההוויתין EXISTENTIAS " EJUS, *Voce Regni et Dominii, ad indicandum, quòd* " *ipse regnat et gubernat in Mundo suo, sicut Rex regit* " *servos, suos.*" " *The Text here teaches concerning* " GOD THE CREATOR, *that he is* FIRST *without Be-* " *ginning, and* LAST *without End.* So his Name bears " witness of his three *Existences,* or Differences of *Exist-* " *ing* הוה היה ויהיה in the *Present,* the *Preter,* (or " *Past*) and *the Future* Tenses, which are the letters of his " own appropriated (or peculiar name) יהוה and pro- " claims his *three Existences* ההוויתין with the Voice of " Rule and Dominion, to denote that he reigns and " governs in his World, as a King governs his Subjects."

Words

Words of *Holy Scripture* are best interpreted by *Holy Scripture*, he refers us at the same time to a Text in the Revelations, wherein the Apostle John addresses the Seven Churches of Asia in the NAME OF GOD, which is there clearly expressed in the same Sense that the Jews (as I have before remarked) have attributed to the Hebrew Name JEHOVAH, and seems therefore to be the true Interpretation of it.—"*Grace be unto* "*you, and peace from him, which* IS, *and* "*which* WAS, *and which* IS TO COME, ὁ ων, και ὁ ἠν, και ὁ ἐρχομενος. Rev. i. 4. In like manner the four Beasts, or rather living Animals ζωα (which in the Revelations represent the *Hosts or Armies of Israel*, by the Figures of those Animals which were borne on the Standards of the four principal Tribes in their Encampments round the Tabernacle) "*rest* "*not Day and Night, saying,* "*Holy,* "*Holy, Holy, Lord God Almighty;*

" *which* WAS, *and* IS, *and* IS TO COME, ὁ ἦν
" και ὁ ων και ὁ ερχομενος. Rev. iv. 8. So
" also *the four and twenty Elders, which*
" *sat before God on their Seats, fell upon*
" *their Faces and worshipped God, say-*
" *ing, We give Thanks to thee, O* LORD
" GOD ALMIGHTY, *which* ART, *and*
" WAST, *and* (WILT BE, or) ART TO
" COME," &c. ὁ ων, και ὁ ἦν, και ὁ
ερχομενος. Rev. xi. 16, 17.

This Eternal BEING, which has been pleased to reveal himself to us in such clear and comprehensive terms, is the same Almighty JEHOVAH that is mentioned in Genesis (xiv. 22.) in the highest terms of Power and Glory—" *the Lord*" (in the original, JEHOVAH) " *the most high God, the Possessor of* " *Heaven and Earth.*" The same Eternal BEING, or JEHOVAH, is also called " JEHOVAH, GOD OF ISRAEL," יהוה אלהי ישראל in Exod. xxxii. 27. Joshua vii.

vii. 19. xiii. 33. xxii. 24. Judges xi. 23, &c. He is also called "JEHOVAH, "*the* GOD OF GODS," (אל אלהים יהוה) in Joshua xxii. 22. where we find this glorious title twice expressed in the same sentence: "*The* LORD (or JEHOVAH) "*God of Gods;* THE LORD *God of Gods,* "*he knoweth,*" &c. And therefore, as the LORD, or JEHOVAH, mentioned in these several texts, is undoubtedly THE SUPREME GOD, we are naturally led to attribute the same *Divine Excellence,* and *supreme Dignity,* to the glorious name JEHOVAH, wherever it occurs in other parts of Scripture, because there is but ONE JEHOVAH! "*Hear, O Israel!*—יהוה אלהינו יהוה אחד—"*The Lord,*" (or Jehovah) *our God* (is) ONE LORD" (viz. ONE JEHOVAH—יהוה אחד) "*and* "*thou shalt love* JEHOVAH *with all thine* "*heart, and with all thy soul, and with* "*all thy might,*" &c. Deut. vi. 4, 5.) Thus *the Unity of God* is proved to be an

an indispensable article of our Faith! And yet we are equally bound to acknowledge, that *Three Divine Persons* are comprehended in that *One*, Almighty and Eternal BEING, or JEHOVAH!—because this glorious name is clearly applied, in the Holy Scriptures (even in those of the Old Testament) to as many *distinct Persons;* who are, therefore, to be esteemed *equal*, or ONE, with *the supreme God*, as "*Jehovah our God* (is) "ONE JEHOVAH!" Deut. vi. 4.

For though we are bound to acknowledge a manifest subordination with respect to the merciful and gracious OFFICES of *Redemption* and *Sanctification*, whereby Two of the Divine Persons are particularly distinguished in Scripture, yet we are obliged, at the same time, to believe, that the several Divine Persons are of *One and the same* Eternal and Almighty EXISTENCE with respect to that

that incomprehensible BEING, or *Divine Nature*, wherein their *Unity* consists; because the contrary Doctrines of those Men, who deny that OUR LORD JESUS CHRIST, and THE HOLY GHOST, partake of the *same Divine Nature* with THE FATHER, do manifestly and necessarily include the supposition of a *superior* and *inferior* order of DIVINE EXISTENCE (for that all the Three Persons have *Divine Existence* and *Divine Attributes* cannot be denied, without setting aside the whole tenor of the Holy Scriptures) which EXISTENCE could not, without absurdity, be called *one* and *the same*, but must necessarily be esteemed *several* or *separate* and *different*, if the least degree of *Inequality* with respect to the *Divine Nature* be admitted; and therefore *such Doctrines* are totally inconsistent with our indispensable Belief in *the Unity of God*, whatsoever those mistaken people, who call themselves *Unitarians*, may think.

But

But a due regard to these two necessary distinctions, viz. the *Equality* and *Unity* (as there is but ONE GOD) of the THREE Persons with respect to their *Divine Nature*, and the revealed subordination of TWO of them with respect to the merciful and gracious OFFICES of *Redemption* and *Sanctification*, whereby they are *personally* distinguished and made known to us in Scripture;—a due regard to these *two necessary distinctions* (I say) and to the proper application of the several texts by which *both* are respectively proved, will clearly demonstrate (at least to all Men who sincerely *ask* and *seek* the knowledge of truth, as Christ has commanded) that *the Doctrine of the Trinity*, as received by THE CHURCH OF ENGLAND, is strictly consistent with the indispensable doctrine of Scripture before mentioned concerning the *Unity of God*.

That there are *Three* distinct Persons in

in that *One* ETERNAL BEING, or JEHOVAH, is clearly revealed in Scripture; for each Person is occasionally mentioned under that distinguishing and peculiar Name of *the Supreme God.*

And first, with respect to the *first* Divine Person in the Holy Trinity.—In the 42d chapter of Isaiah, the Divine Person, whom the prophet represents in the 6th verse, as speaking in the Name of *Jehovah,* is clearly distinguished from the MESSIAH and HOLY SPIRIT; and though it may seem a needless work to produce any proofs that the Almighty Father, "THE GOD *and* FATHER *of* "*our Lord* JESUS CHRIST,"* is truly JEHOVAH (which no Man will deny)

* Ephes. i. 3. See also the 17th verse—"*The God* "*of our Lord Jesus Christ, the Father of Glory.*" Our Lord himself likewise said unto Mary Magdalene, after he arose from the dead,—"*Go to my* BRETHREN, *and* "*say unto them, I ascend unto* MY FATHER, *and* YOUR "FATHER, *and to* MY GOD, *and* YOUR GOD." John xx. 17.

yet

yet I propose to recite some parts of this chapter, in order to prove the clear distinction of *Persons* and *their Offices,* as revealed even in the Old Testament.—" *Thus saith* GOD JEHO-" VAH, *he that created the heavens, and* " *stretched them out; he that spread* " *forth the earth, and that which cometh* " *out of it; he that giveth breath unto* " *the people upon it, and Spirit to them* " *that walk therein: I* JEHOVAH *have* " *called* THEE" (apparently meaning the MESSIAH) " *in righteousness, and* " *will hold thine hand, and will keep* " *thee, and give thee for a covenant* " *of the people, and for a light of the* " *Gentiles; to open the blind eyes,* " *to bring out the prisoners from the* " *prison,* (and) *them that sit in dark-* " *ness out of the prison-house.* I AM " JEHOVAH; *that* (is) MY NAME: *and* " MY GLORY WILL I NOT GIVE TO " ANOTHER," &c. Isai. xlii. 5—8. These words

words of JEHOVAH are manifestly addressed to the MESSIAH, as a *distinct* Person in his mediatorial Office of Redeemer; and the Divine Person, who thus addresses the *Messiah*, is manifestly the same that speaks in the first verse of the same chapter, and mentions both THE MESSIAH and the HOLY SPIRIT in that one sentence *as distinct* PERSONS FROM HIMSELF, and under different and distinct characters or offices of the Christian Dispensation, suitable to the nature of that extraordinary prophecy concerning the future Redemption of Mankind! "*Behold*, MY SERVANT," (apparently meaning the MESSIAH in his state of humiliation as SON OF MAN) "*whom* "*I uphold; mine Elect* (in whom) *my* "*Soul delighteth; I have put* MY SPI-"RIT *upon* HIM:" (Here the Three Persons are distinctly expressed) "*He* "*shall bring forth judgment to the Gen-*"*tiles! He shall not cry, nor lift up, nor* "*cause his voice to be heard in the street.*

 "*A bruised*

" *A bruised reed shall he not break,*" &c. Isai. xlii. 1—3. Thus we find *the Office* of THE MESSIAH particularly described in this chapter, as well as the descent of THE HOLY SPIRIT upon HIM: and this is expressly foretold by the *Lord* JEHOVAH, who speaks of *himself distinctly from the other two;* so that the distinction of Persons is hereby clearly manifested.

Secondly, The glorious Name of *the supreme God* JEHOVAH, is plainly attributed, in the 40th chapter of Isaiah, to the Second Person, *the Divine Messiah*, in his *Pastoral* Office, as " *Shepherd* " *of Israel.*"

The peculiar Harbinger or Forerunner of the Messiah is described and foretold in the third verse, as the Forerunner also of JEHOVAH—" *The voice of* " *him that crieth in the wilderness, Pre-* " *pare ye the* WAY *of the* LORD (דרך יהוה

יהוה THE WAY OF JEHOVAH) "*make* "*straight in the desert a* HIGHWAY "*for* OUR GOD." (3d verse).

And John the Baptist, in whom alone that prophecy could be fulfilled (as I have shewn more particularly in my Tract on Prophecy*) declared the identity of the Divine Person whom *he preceded* in the world, and whose WAY he was SENT TO PREPARE, saying—"*He that cometh after me is mightier* "*than I, whose shoes I am not worthy to* "*bear: He shall baptize you with the* "HOLY GHOST, *and with Fire.*" Matt. iii. 11.—And afterwards, when the Priests and Levites (those that were sent from Jerusalem to ask him, "*Who art* "*thou*") questioned him, saying, "*Why* "*baptizeth thou then, if thou be not that* "CHRIST, *nor* ELIAS, *neither that* "PROPHET? John *answered them, say-*

* "*Remarks on several very important Prophecies,*" 2d Edit. p. 177—189.

"*ing,*

" *ing, I baptize with water:* BUT THERE " STANDETH ONE AMONG YOU, *whom* " *ye know not;* HE IT IS, WHO, COMING " AFTER ME, *is preferred before me,* " *whose shoe's latchet I am not worthy* " *to unloose.*" &c. John i. 19—27. And " *the next day*" he bore full and express testimony to the identity of the Divine Person that *came after him,* whose WAY HE PREPARED— " *John seeth* JESUS " *coming unto him, and saith*—BEHOLD " THE LAMB OF GOD, *which taketh* " *away the sin of the world.* THIS *is* " HE *of whom I said,* AFTER ME " COMETH *a* MAN, *which is preferred* " *before me;* FOR HE WAS BEFORE " ME. *And I knew him not: but that he* " *shall be* MADE MANIFEST *to* ISRAEL, " *therefore I am come baptizing with* " *water. And John bare record, say-* " *ing, I saw* THE SPIRIT DESCENDING " FROM HEAVEN *like a dove, and* IT " *abode upon* HIM. *And I knew him* " *not: but* HE *that sent me to baptize with* " *water,*

" *water*, THE SAME *said unto me*" (now mark again the clear declaration of Two Divine Persons, separate and distinct from the Divine Being now represented as speaking) " UPON WHOM *thou* (John) " *shalt see* THE SPIRIT *descending and* " *remaining on* HIM, *the same is* HE " *which baptizeth with* THE HOLY " GHOST. *And I saw*" (said John) " *and* " *bare record that* THIS *is the* SON OF " GOD. *Again, the next day after, John* " *stood, and two of his disciples; and*" (bore the like testimony to the Divine Person, WHOSE WAY he was sent TO PREPARE; for) " *looking upon* JESUS *as* " *he walked, he saith*—BEHOLD THE " LAMB OF GOD!" John i. 29—36. Thus John declared himself to be *the peculiar Harbinger* (as I have said) *of the* SON OF GOD; so that the name of JEHOVAH (whose WAY, in the prophecy, he is expressly said to *prepare*) must necessarily be attributed to the *Messiah*, to whom afterwards this long

expected

" *in him dwelleth all the fulness of the* " *Godhead bodily.*" Coloss. ii. 9. So the Apostle John, " *The* WORD *was* GOD," &c. " *All things were made by him,*" &c. " *And*

As the Editor, in his Preface, appeals to God concerning his *Sincerity* and *Integrity*, it would be uncharitable to call either of these in question; but we are not bound to think so favourably of his *Discretion!*—The zeal, which he has expressed at the end of his Book for the opinions of *the Polish Brethren* (who were most notorious SOCINIANS) gives us too much cause to suspect not only his want of *Discretion*, but also such *a want of Moderation* and *Impartiality*, as must render him totally unfit to DECIDE for us in the choice of controverted readings of the Holy Scriptures; and consequently the preference which he has paid to his *own Opinion*, by arbitrarily taking upon himself *to alter Records* * of so much importance,

* The particular *alteration*, of which I complain at present, has but *one single Greek manuscript* to support it; and, what is worse, even this *single* MS. is not a *credible Evidence!* For it has been condemned in the *strongest* terms by the most eminent criticks and judges of ancient MSS. in Europe. So that Dr. Harwood has been particularly unfortunate to adopt this very exceptionable evidence, I mean the CLAROMONTAN *MS. of St. Paul's Epistles*, together with the old CAMBRIDGE MS. *of the Gospels and Acts*, as the principal authorities to justify his presumption *in altering the Sacred Records!* He tells us, in p. vii. of his Preface—that they " *approach the nearest of any manuscripts now known in the* " *world to the original text of the Sacred Records*"—that is, he must mean, in HIS OWN OPINION; and " *accordingly in this edition*" (says he) " *these have been most commonly followed.*" But the famous

"*And the* WORD *was made* FLESH, *and*
"*dwelt among us, and we* BEHELD HIS
"GLORY,

importance, must, at best, be esteemed a dangerous presumption! His indiscriminate and unjust censure of the doctrine

famous FATHER SIMON, speaking of the *Claromontan* or *Clermont* MS. together with that at *St. Germain's*, (which seems to have been only a continuation or part of the two former in a third volume) says—"MAGNUM ILLUM NUMERUM ERRATORUM, *quæ inveniuntur in duobus illis exemplaribus, in textu Græco,* ESSE INDICIUM "LATINIS ESSE SCRIPTA, QUI GRÆCÆ LINGUÆ COGNITIONEM NULLAM HABUERE." With respect to the *Cambridge* MS. the learned Dr. *Mill* calls it "CODICEM PESSIMI COMMATIS;" and asserts, that it contains many things that *are not Greek*, and that the writer has "*presumed to add, substract, and change*" (this included all the various modes of corrupting Evidence, and ALTERING RECORDS) "*an infinite number of places* ("*pro arbitrio*," says he) "*according to his own caprice!*" The very learned GER. VAN MASTRICHT, *Syndic of Bremen*, asserts the same thing only in different words. "*Prolixior fui de hoc Codice*" (says he, speaking of the Cambridge MS.) "*quia omnes Paginas implet, addit, detrahit, mutat pro lubitu, omniumque Codicum varias lectiones superat, ideoque* "NON MULTUM EI TRIBUENDUM, *quod ex examine hoc critico affatim patet*," &c. The same learned writer informs us, that M. Le Clerc esteemed it a mere paraphrase. ("JOH. CLERICUS. "*Arte Critico hunc habet* PRO PARAPHRASI," &c.) and that "*Father Simons*, and the learned *Fr. Gomarus held it cheap.—Non* "*magnam auctoritatem tribuunt.*" And in the Preface to Wetstens 2nd Edition of the Greek Testament in 12mo. the character of the *Cambridge*, *Clermont*, and *St. Germain* MSS. is summed up in such terms, as must oblige us to think very indifferently of Dr. Harwood's CHOICE of MSS. and much worse of his PRESUMPTION, in daring TO ALTER THE SACRED RECORDS upon such miserable evidence! —"*A Librario Latino Scripti*" says the Author of the above-mentioned

" GLORY, *the* GLORY, *as of the only be-*
" *gotten of the Father, full of grace and*

doctrine of *Athanasius* (which he has been pleased to intitle—" *The Athanasian Impiety of Three Co-equal* " *Gods,*" Vol. II. p. 284) is a sufficient proof of the *Intemperance of his Zeal*, and the *Hastiness of his Conclusions;* so that THE ADVENTUROUS VARIATIONS which he has made from the common Greek Text will gain but little credit by his authority! Athanasius was a steady asserter of THE UNITY OF GOD, and could not, therefore, be guilty of so shocking an " IMPIETY," as to assert the Existence " *of Three Co-equal Gods!*" And if the Doctor meant only to reflect on the Confession of Faith, which is commonly called *The Athanasian Creed*, his censure is *equally unjust;* for *the Unity of God* is clearly and expressly taught and declared therein; neither does it contain any

tioned Preface) *et ad versionem Italicam corruptam* TAM INEPTE " *atque* IMPERITE DEFORMATI *atque* DEPRAVATI SUNT, UT " RISUM MOVEANT, *qui* ILLIS *locum dignitatemque genuinorum Codi-* " *cum Græcorum conciliare voluerunt.*"—Now what must we think of Dr. Harwood's assertion, that these MSS. " *approach the nearest* " *of any MSS. now in the known world to the original text of the Sacred* " *Records!*" If my readers have not leisure to consult the works of the several authors which I have quoted on this occasion, they may see the evidence collected in the Prolegomena to the last-mentioned Edition of the Greek Testament. And I hope these few hints will induce the learned among the Clergy (who ought to be the Guardians of the Sacred Text) to examine Dr. Harwood's *New Text* with care and accuracy, to point out its errors to the public, and to consider of the best means to prevent any ill effects from so dangerous an attack upon *the Sacred Records!*

" *truth.*"

" *truth.*" John i. 1—14. See notes in p. 230—233. But to return to the Prophet.

" *Behold*" (said he) " *the* LORD GOD (that is, ADONI JEHOVAH, or *the Lord Jehovah*) " WILL COME *with strong* " (hand), *and his arm shall rule for* " *him: behold,* HIS REWARD (is) *with*

assertions whatever concerning the Divine Nature of the *Son* and the *Holy Ghost*, which are not strictly warrantable according to the clearest evidence of Holy Scripture—by the evidence even of incontrovertible texts! So that the charge about " *Three Co-equal Gods*," seems to be founded only in the *indiscriminate Zeal* of him, who published that *unjust assertion* against *Athanasius!* It distresses me much to speak so freely of this Gentleman's performance; but the cause of *Truth* compels me; insomuch, that if it had even been one of my own Brothers, whom I dearly love, I must have done just the same! The opposers of the common reading (Θεος εφανερωθη, &c.) in the above-mentioned text, are so clearly confuted by the Rev. Dr. Velthusen (as I have before remarked in p. 231,) that I must request my readers, if they have any doubts concerning the true reading of this passage, to consult his judicious and accurate remarks upon it. They are published at the end of a very thin octavo Pamphlet, intituled—" *Observations* " *on various Subjects.*"—Printed for C. Heydinger, in the Strand. 1773. A Copy of it is in the Brit. Museum.

" *him,*

" *him, and* HIS WORK *before him.* HE " *shall feed his flock* LIKE A SHEPHERD" [the peculiar Office of the Messiah, who himself declared, " *I am the* GOOD " SHEPHERD. *The* GOOD SHEPHERD " *giveth his life for his sheep,*" &c. John x. 11.] " HE" (said the Prophet) " *shall* " *gather the Lambs with his arm, and* " *carry* (them) *in his bosom,* (and) " *shall gently lead those that are with* " *young.*" (Isai. xl. 3—11.) It is surely the REWARD and WORK *of the* MESSIAH in his *Pastoral Office,* that are here so distinctly foretold; and therefore the Adjective HIS, and the Personal Pronoun HIM (both expressed by ו in the Original, and so often repeated in these verses) as also the Personal Pronouns HIM and HE must necessarily be referred, by the plainest rules of grammar, to the Personal Nouns (THE LORD GOD, or ADONI JEHOVAH) which immediately precede them, and by which the *Holy Spirit* has marked the supreme or equal

Divinity

Divinity of the *Messiah* with the Father, and that he is really JEHOVAH and GOD beyond all possibility of contradiction!

Before the Incarnation of the Divine *Logos*, or WORD OF GOD (that is, before he "*was* MADE FLESH, *and dwelt* "*among us*" John i. 14.) God revealed himself to the children of Israel, not only by the name of יהוה (JEHOVAH, signifying *Eternal Existence*, by including the characteristical letters of the *Present*, *Preterite*, and *Future Tenses*, as I have already shewn) but also by the name of אהיה A-hi-ah, which is the same verb of *Being* or *Existence*, with the sign only of the *Future Tense*, signifying, I WILL BE:* and when the Son of

* In the common English version this name is rendered, "I AM"—"*God said unto Moses*, I AM THAT "I AM: *and he said, Thus shalt thou say unto the* "*children of Israel*, I AM, *hath sent me unto you.*" (Exod. iii. 14.) The literal meaning however, of the word אהיה, as it is in the *future* tense, is, I WILL BE, and so indeed

of God was personally *present* on earth, in our HUMAN NATURE, *as a Descendant of Abraham*, he asserted his *pre-existent* state, by giving himself a similar title of *Eternal Existence*, though in a different *Tense;* for he used the *Present Tense* alone, without any characteristical Letter of *the Future*, εγω ειμι, I AM, instead of, I WILL BE (as the promises respecting his own Person were accomplished by his PRESENCE, which, as he himself also promised, will continue

indeed it was rendered in the old English versions.—I have a copy printed in 1549, wherein the word is rendered, "I "WILL BE." And the translator has added the following remark upon it. *Thys traunslation*" (says he) "*foloweth the Hebrue, whyche hathe*, I WYLL, *for that* "*whyche is in all Latten traunslations*, SUM, I AM. "*But whyche waye soever it be taken, it signifieth, that* "*God onely* HATH BENE, IS, *and* SHALL BE, *and hath* "*hys beynge of hymselfe, and that all other thynges have* "*theyr beynge of hym. Stryve not therefore for the* "*matter, but let it be*, WAS, AM, *or* WYL BE, *al is one* "*matter.*"

to

to the end of the world*) "*Before* "*Abraham was,*" (said our Lord) "I "AM."—(John viii. 58.) This expression (if the occasion of its being made be duly considered) cannot be made to accord properly with its context in any other sense than as a reference to Christ's ***Eternal Existence;*** and, as such, it manifestly corresponds with the meaning of the glorious Name JEHOVAH.

The purpose of our Lord's argument

* "*Lo, I am with you always* (even) *unto the end* "*of the world.*" Matth. xxviii. 20. "*For where two* "*or three are gathered together in my name, there am I* "*in the midst of them.*" Matth. xviii. 20. How the Son of God, who "*was received up into heaven, and sat on* "*the right hand of God,*" (Mark xvi. 19.) and will continue to sit there till all enemies are subdued or put UNDER HIS FEET, as the Holy Ghost declared by David, saying, "*The Lord said unto my Lord, sit thou on* "*my right hand, until I make thine enemies thy* FOOT-"STOOL." (Psa. cx. 1.) How the Son of God (I say) whose *personal residence in heaven* is so expressly declared, may yet be said to be always *present on earth* with his Church, will be more easily explained when I come to speak of the Divine Nature and Existence of the HOLY SPIRIT in the *Eternal Being*, JEHOVAH.

was,

was, certainly, to declare his *pre-existent State of Glory*, in answer to the Jews, who said—"*Art thou greater than our* "*Father Abraham, which is dead?*" &c. (John viii. 53.)—"*Thou art not yet* "*fifty years old, and hast thou seen* "*Abraham?*" So that his immediate answer—"*Before Abraham* WAS, I AM," must necessarily be understood in the sense which I have mentioned.

He had, a little time before, told the Jews, who disputed with him, "*I pro-* "*ceeded forth*" (said he) "*and came* "*from God.*" (v. 42.) The expression in the original Greek has a much deeper meaning; it is not merely "*from God,*" as in the common English translation; but *out of God, EK του Θεου ΕΞΗΛΘΟΝ*—"OUT of GOD, *I* PRO-"CEEDED FORTH," &c. which is much more expressive of that procession, which is commonly called *the Eternal Generation of the* SON,—of that Divine Person,

Person who "*is in the Bosom of the* "*Father*" (John i. 18.) and "*whose* "GOINGS FORTH (have been *from of old,* "*from everlasting.*" Micah V. 2. Had not these Jewish unbelievers been blinded by their own wickedness, and worldly desires, they would have understood by the Prophets, that their Messiah, though he was to be *a Descendant of Abraham,* according to the promises, was yet to be one who had ETERNAL EXISTENCE, and consequently must be entitled to the incommunicable name of *Eternal Existence,* JEHOVAH; for he, "*whose* "*goings forth* (have been) *from of old,* "*from everlsating,*" was the same of whom the Prophet Micah saith, that he should come out of BETHLEHEM EPHRATAH, "*to be Ruler in Israel,*" viz. that Ruler of whom the same Prophet foretold, "*that they should smite the* "JUDGE OF ISRAEL *with a rod upon the* "*cheek.*" Compare the first and second verses of this chapter. And in the

fourth verse the name of *Jehovah*, is manifestly attributed to the same Divine Person.—*And he shall stand and feed*" (that is, "*as a Shepherd*," compare with Isaiah xl. 11.) "*in the strength of* JEHO-" VAH, *in the Majesty of the* NAME *of* " JEHOVAH *his God.*" Compare this also with the Prophecy of Jeremiah concerning THE BRANCH from the stock of JESSE—"*And this* (is) HIS NAME, *where-*" *by he shall be called,* JEHOVAH " OUR RIGHTEOUSNESS." Jer. xxiii. 6.

His *Eternal Existence*, and *Almighty Power*, as GOD, were plainly declared by the Psalmist—"*Thy throne, O* GOD, " *is for ever and ever.*" (Psa. xlv. 6.) This, as the Apostle Paul testifies, was said of the SON—"*But unto the* Son." (he saith) "*Thy throne, O* GOD (is) " FOR EVER AND EVER: *a Sceptre of* " *Righteousness* (is) *the Sceptre of thy* " *Kingdom. Thou hast loved* RIGHTE-" OUSNESS" (which accords with the Name

Name of the *Divine Branch*, JEHOVAH OUR RIGHTEOUSNESS) "*and hated iniquity; therefore God*, (even) *thy God*, "*hath anointed thee with the oil of gladness above thy fellows.*" (Heb. i. 8, 9.)

In the latter part of this sentence, indeed, the Prophet manifestly alludes to the *inferior Nature* (THE NATURE OF MAN) which this Divine Person was to assume, for the *Angels* were not HIS FELLOWS; but *Men:*—it was *Human Nature* alone that was to be exalted and restored by that peculiar union with the *Divine Nature* in Christ, whereby *all Mankind* are rendered FELLOWS and BRETHREN to him "*that is ready to* "*judge the quick and the dead*," (1 Pet. iv. 5.) and may thereby become if (their own negligence and wilful abuse of God's gifts do not prevent them) even FELLOW HEIRS (Eph. iii. 6.) "*Heirs* "*of God, and* JOINT HEIRS *with Christ:*" (Rom. viii. 17.) who is "*the Heir of all* "*things*,

" *things*, Heb. i. 2.—" *For verily he* " *took not on* (him the nature) *of* " ANGELS; *but he took on* (him) *of the* " SEED *of Abraham.*" Heb. ii. 16. And accordingly the same Apostle calls him " *the first-born among many* BRETH- " REN," Rom. viii. 29. and informs us also, that " *it behoved him to be made* " *like unto* (his) BRETHREN, *that he* " *might be a merciful and faithful High* " *Priest in things* (pertaining) *to God,* " *to make reconciliation for the sins of* " *the people.*" Heb. ii. 17. But the Apostle, nevertheless, amply proclaims *the Eternal Existence* and Divine Nature of that Person, mentioned in his quotation from the 45th Psalm, who was to be *anointed* above HIS FELLOWS; for he immediately afterwards quotes another Psalm (viz. cii. 25—27.) to assert the ETERNAL DIGNITY AND POWER of the same Person—" *And* " *thou,* LORD,* *in the beginning has laid* " *the*

* Lord. κυριε—The Apostle manifestly applies to Christ

" the foundation of the earth: and the " heavens are the works of thine hands:

" they

Christ

Christ the title of κυριος *(Lord)* which is the usual *Greek* rendering of the *Hebrew* title, JEHOVAH, the *essential* name of that Eternal BEING, to whom the Prophet, in the ciid Psalm, here quoted, really addressed himself, as appears by the first verse יהוה שמעה תפלתי " JEHOVAH, *Hear my prayer*," &c. And in the 24th verse, which immediately precedes the Apostle's quotation, the Person addressed by the Psalmist is expressly called upon as God (אלי, my God !)—" *I said,* " *O* MY GOD, *take me not away in the midst of my days:* " *thy years* (are) *throughout all generations;*" and then immediately follows the Apostle's quotation, " *Of old,* " *thou laid the foundation of the earth,*" &c. To which he has added the word κυριε, though not expressed in the original; so that he must mean thereby to express the Person to whom the Psalm in general was addressed, viz. *the Lord* κυριος, or JEHOVAH. There is something peculiarly deep and mysterious in this *Psalm*—The Prophet, in his own person, as a man of afflictions, seems to express and prefigure the temporal sufferings, humiliation, and death* of the MESSIAH as A MAN upon earth, at the same

* See particularly the 23d and 24th verses—" *He weakened my* " *strength in the way*" (probably alluding to the failure of our " Lord's bodily strength, " *in the way* " to Mount Calvary, when he was " *led away, bearing his cross,*" before the soldiers compelled Simon of Cyrene to carry the cross. Compare John xix. 16, 17, with Matt. xxvii. 32.) " *he shortened my days. I said, O my God,* " *take me not away in the midst of my days: thy years* (are) *throughout* " *all generations,*"

The

" they shall perish; but thou remainest:
" and they all shall wax old as doth a
" garment:

same time that he prays to him as GOD, and JEHOVAH, that "*looked down from the height of his sanctuary;* "*from heaven,*" &c. See verse 19.

The Hebrew word here rendered "*to take away,*" is formed from the root עלה to *ascend;* and from the ASCENDING of smoke *towards heaven*, the same word signifies also to *offer a burnt-offering;* and, as a substantive, it signifies *a burnt-offering* or *sacrifice;* for it is thus used (both as a *substantive* and as a *verb*) in the remarkable command of God to *Abraham*, by which THE SACRIFICE OF THE SON OF GOD was manifestly prefigured —" *Take now* THY " SON" (said God to Abraham) " THINE ONLY (Son) ISAAC, *whom* " *thou lovest, and get thee into* THE LAND OF MORIAH; *and* OFFER " HIM *there for a* BURNT-OFFERING (והעלהו שם לעלה) *upon* " *one of the mountains which I will tell thee of.*" (Gen. xxii. 2.) It was also " *upon one of the mountains,*" in " THE LAND OF MORIAH," that the " *Beloved Son of God,*" (who is also eminently called " *Son* " *of Man,*" by having voluntarily taken upon himself the *Seed of Abraham*, in which, according to the promise in Gen. xxii. 18. *all the nations of the earth were to be blessed)* was really *sacrificed*, and became " *the propitiation for our sins.*" (1 John ii. 2.) as even Caiaphas the wicked High Priest himself had foretold, saying, " *It* " *is expedient for us that one man should die for the people, and that* " *the whole nation perish not.*" (John xi. 50.) He was accordingly " *brought as* A LAMB *to the slaughter,*" which Isaiah had long before declared (Isai. liii. 7.) nay, Abraham himself seemed to have foretold this long before the giving of the Law from Mount Sinai, at a time indeed when he thought of another sacrifice, even when he led his own *Beloved Son* as the victim BEARING THE WOOD for the sacrifice, just as the *Beloved Son* of God was afterwards *led away* to death BEARING HIS CROSS! (John xix. 17.) For Isaac said to Abraham, " *Behold the fire and the wood, but where is* THE LAMB FOR A " BURNT-OFFERING? " *And Abraham said, My Son,* GOD *will* " *provide himself* A LAMB *for a Burnt-offering.*" (Gen. xxii. 6—8.) And accordingly we find the Harbinger of the Messiah proclaiming

garment: and as a vesture shalt thou "fold them up, and they shall be "changed: but thou art the same, and thy

ing the manifestation of that *promised Lamb*—"BEHOLD THE LAMB "OF GOD, *which taketh away the sin of the world.*" (John i. 29.) for Isaiah had also foretold this propitiation, saying, "*He was "wounded for our transgressions*, (he was) *bruised for our Iniquities.*" (Isai. liii. 5.) In like manner the inspired Psalmist (in the particular Psalm already mentioned) seems to allude also to the same great *sacrifice* of *the Son of God*, if the interpretation of the word עלה, which it necessarily bears in the above cited command of GOD to Abraham (and many other places) be admitted—"*He weakened "my strength in the way; he shortened my days. I said, O my* GOD, אל־תעלני—SACRIFICE ME NOT *in the midst of my days*" Psa. cii. 23, 24. So Christ afterwards in reality prayed to God, that the bitter cup of his sufferings might pass from him—"*O* MY FA-"THER," (said he) "*if it be possible, let this cup pass from me: never-"theless, not as I will, but as thou wilt.*" (Matt. xxvi. 39.) for being "*in all points tempted like as* (we are yet) *without sin.*" (Heb. iv. 15.) he was affected (through the weakness of that *Human Nature* which he had taken upon him) with all the horrors of an approaching agonizing death; but as he knew that "*all things must be "fulfilled which were written in the Law of Moses, and* (in) *the Pro-"phets, and* (in) *the Psalms concerning himself*," (Luke xxiv. 44.) he soon afterwards declared his steady resolution to suffer for us, saying, "*The cup which my Father hath given me, shall I not drink it?*" (John xviii. 11.) And accordingly he was "*taken away*" (or rather *sacrificed*) "IN THE MIDST OF HIS DAYS," agreeable to the expression above cited from the Psalmist, being in the *thirty-fifth* year of his age, as Scaliger, and several other learned men have supposed, (see the Rev. Mr. Burton's Essay towards reconciling the Numbers of Daniel and John, p. 335.) which is exactly *half* the age of MAN; I mean, *half* the term which Moses in the 90th Psalm has declared to be the usual period of *Human* Life! But even if our Lord was only in the thirty-third year of his age when he suffered (according to the common chronology) he might, still, with sufficient propriety be said (agreeable to the Psalmist's expression) to be SACRIFICED IN THE MIDST OF HIS DAYS.

"years

" *years shall not fail.*" Heb. i. 10, 11, 12.—So that our Lord was really in his *Being*, or *Existence*, what the same Apostle seems to apply to his *Doctrine*, " JESUS CHRIST *the same yesterday, and* " *to-day, and for ever.*" (Heb. xiii. 8.) For it was He, who said, " *Fear not;* I AM " THE FIRST AND THE LAST: " (I am) *He that liveth, and was dead;* " *and behold, I am alive for evermore,* " *Amen; and have the keys of hell and* " *death.*" (Rev. i. 17, 18.)—Thus it appears, that our Redeemer was not only JEHOVAH in *Name*, but in *Effect* or *Reality* also, if the true meaning of that title be considered, as his being THE FIRST and THE LAST, demonstrates his Eternal *Existence* and *Power* as much as the Name of JEHOVAH.—Compare the last-mentioned text with the exhortation of GOD by Isaiah (xli. 10.) to his people Israel—" FEAR THOU NOT; *for I* (am) " *with thee: be not dismayed;* FOR " *I* (am) THY GOD: *I will strengthen* " *thee;*

" *thee ; yea, I will help thee ; yea, I will*
" *uphold thee with the right hand of*
" *my* RIGHTEOUSNESS." And again, in the 13th and 14th verses, " *For I the*
" LORD (or JEHOVAH) *thy* GOD *will*
" *hold thy right hand, saying unto thee,*
" FEAR NOT, *I will help thee.* FEAR
" NOT, *thou worm Jacob,* (and) *ye men*
" *of Israel : I will help thee, saith* THE
" LORD" (i. e. JEHOVAH) " *and thy*
" *Redeemer, the Holy One of Israel.*" And this LORD, or JEHOVAH, who here declares himself to be THE GOD *of Israel,* proclaims his own ETERNAL EXISTENCE near the beginning of the same chapter (viz. 4th verse) *in the very same terms* that were used in the Revelations by him " THAT LIVETH, AND
" WAS DEAD"—" *Who hath wrought*
" *and done* (it)" (said JEHOVAH by Isaiah " *calling the generations from*
" *the beginning ? I the Lord* JEHO-
" VAH) THE FIRST, *and* WITH THE
" LAST, *I* (am) HE." And also in

 the

the 44th chapter, ver. 6. "*Thus saith* " *the* LORD (JEHOVAH) *the King of* " *Israel, and his Redeemer the* LORD OF " HOSTS (JEHOVAH TSABAOUTH) I " (am) THE FIRST, *and* I (am) THE " LAST; *and beside me* (there is) *no* " *God.*" See also Isai. xlviii. 12. wherein we find that "*the God of Israel, the* " *Lord of Hosts*" (mentioned in the 2d verse) declares his *Eternal Existence* in the very same terms used by *Christ* in the Revelation, viz. "I (am) THE " FIRST: I ALSO (am) THE LAST"—and as it has already been shewn, that the true meaning of the title JEHOVAH is nearly to the same purpose, it is manifest that *Christ* is JEHOVAH in *effect*, as well as in *name!*

He is JEHOVAH also in *power* and *glory*—" *Who declared this from the* " *ancient time?*" (said Isaiah) " (Who) " *hath told it from that time?* (Have) " *not* I JEHOVAH? *and* (there is) NO " GOD

" GOD ELSE BESIDE ME; A JUST
" GOD, *and* A SAVIOUR: (there is) *none*
" *beside me. Look unto me, and be ye*
" *saved all the ends of the earth: for I*
" (am) GOD אני אל *and* (there is) *none*
" *else. I have sworn by myself, the word*
" *is gone out of my mouth* (in) *righteous-*
" *ness, and shall not return,* THAT UNTO
" ME EVERY KNEE SHALL BOW, EVERY
" TONGUE SHALL SWEAR. Isai. xlv.
21—23.

Now let us see to whom this is applied by the Apostle Paul—" *For none*
" *of us*" (that is, no true Christian)
" *liveth to himself* (says the Apostle)
" *and no man dieth to himself. For*
" *whether we live, we live unto* THE
" LORD; *and whether we die, we die*
" *unto* THE LORD: *whether we live*
" *therefore, or die,* WE ARE THE LORD'S.
" *For to this end Christ both died, and*
" *rose, and revived, that he might* BE
" LORD *both of the dead and living.*

" *But*

" *But why dost thou* JUDGE *thy brother?*
" *or why dost thou set at nought thy*
" *brother? for we shall all stand before*
" *the* JUDGMENT SEAT OF CHRIST.
" *For it is written,* as I live,* saith THE
" LORD,† EVERY KNEE SHALL BOW
" TO ME, AND EVERY TONGUE SHALL
" CONFESS TO GOD. *So then every*
" *one of us shall give account of himself*
" TO GOD. *Let us not therefore* JUDGE
" *one another any more,*" &c. Rom.
xiv. 7—13. The reason here assigned

* Here the Apostle applies to *Christ* the very text which I last cited from Isaiah.

† It was JEHOVAH who spake by Isaiah, in the text cited by the Apostle—" *Unto* ME *every knee shall* " *bow,*" &c. for *Jehovah* proclaimed his title in the preceding context, which I quoted above אני יהוה I (זה) JEHOVAH, *and* (there is) " *no God else beside me,*" &c. and therefore it is certain that the Apostle here uses the word κυριος, or LORD, as the usual Greek rendering for JEHOVAH: for it is generally translated in the Greek versions of the Old Testament, as well as in the Gospels; to that by applying the title κυριος, or LORD, in this place to Christ, he manifestly applies to him the title of JEHOVAH, to which it refers in the Hebrew.

by

by the Apostle for the illegality of JUDGING our *Brother*, is, that "*we shall* "*all stand at the* JUDGMENT SEAT OF "CHRIST," to whom he attributes the dignity of JEHOVAH, by maintaining in the preceding context, that he is THE LORD, to whom we *live* and *die*, &c. and by applying to him Isaiah's prediction of universal homage to JEHOVAH, as if Christ himself, in his pre-existent state, had said, אני יהוה I (*am*) JEHOVAH, &c.—"*Unto me every knee* "*shall bow*," &c.—And from this application of the Prophecy to the Person of Christ, the Apostle immediately draws a conclusion with a manifest reference to what he had before said of *our standing* at *the Judgment Seat of Christ*.—"*So then every one of us shall* "*give account of himself to* GOD. *Let* "*us not therefore* JUDGE *one another* "*any more*," &c.

From this whole quotation it appears,

pears, that when the Apostle asserts the dignity of Christ, as being THE LORD of us all—ὁ κυριος (that we live and die "UNTO THE LORD," τῳ κυριῳ, &c.) he in effect applies to him the dignity of JEHOVAH, as that title is usually expressed in Greek by ὁ κυριος, THE LORD. In the Septuagint translation we read, *Ακουε Ισραηλ, ΚΥΡΙΟΣ ὁ Θεος ἡμων, ΚΥΡΙΟΣ ΕΙΣ εστι, (Hear, O Israel, the Lord our God is one Lord)* for שמע ישראל יהוה אלהינו יהוה אחד that is, "*Hear, O Israel,* JEHOVAH *our God,* "*is* ONE JEHOVAH." Deut. vi. 4.—And the same text is expressed exactly in the same words by the Evangelist Mark (xii. 29.) where he recites our Lord's answer to the question of the Scribe about the first or (chief) *Commandment;* for the Evangelist unquestionably substitutes the word κυριος (Lord) in his Greek text for יהוה (Jehovah) in the original Hebrew, of which there are many more instances in the New Testament; so that

that from thence we are taught the true import and meaning of the title ὁ κυριος, "*the Lord*," as applied to Christ in the New Testament.

LORDS there are, indeed many; and the word κυριος is of as general use and application in the *Greek Tongue*, perhaps, as SIR in the *English Tongue*; but yet, whenever it is preceded by the article ὁ (as, ὁ κυριος) and has no express reference to any particular place, title, office, or *temporal* dignity, it must necessarily, in that case, be understood as a title of *Supreme Dignity*, because it is then applicable to no other Being, but that alone, which is most eminently *the Lord* ὁ (κυριος,) as being "*Lord of "all;*" * so that the title ὁ κυριος, THE LORD (and many times κυριος even

* This title of *supreme Dignity* is due, not only to THE HEAVENLY FATHER, but is also expressly applied to his MESSIAH—"*The word which* (God) *sent unto the children of Israel, preaching Peace by* JESUS CHRIST; "*he is* LORD OF ALL." Act x. 36.

without

without the article) is with propriety substituted in the Greek Scriptures* for the

* When the Apostle Matthew cites Isaiah's prophecy, that "*a Virgin shall be with child*," and applies it to the birth of *Jesus* by the Virgin Mary, descendant of the house of David, he says, "*Now all this was done, that* "*it might be fulfilled which was spoken of* THE LORD "(υπο τȣ κυριȣ) *by the Prophet*," &c. Matt. i. 22, 23. whereas in the Book of the Prophet himself, we find that the prediction was the Word of *Jehovah*. See Isai. vii. 10—14. "*Moreover, the Lord*," &c. (i. e. JEHOVAH) "*spake again unto Ahaz, saying, Ask thee a sign of* "JEHOVAH *thy God*," &c.

Again, when Isaiah's Prophecy concerning the Harbinger of Christ—"*Prepare ye the way of* JEHOVAH," &c. (Isai. xl. 3.) is cited in the New Testament, we find the Greek word κυριος, *Lord*, substituted for the Hebrew name JEHOVAH by all the Four Evangelists, Matt. iii. 3. Mark i. 3. Luke iii. 4. and John i. 23. This Prophecy, by the unanimous testimony of all these Evangelists, is applied to the *Preaching of John the Baptist*, who himself pointed to JESUS, as the Person whom he was sent to *precede* in the world, and for whom he prepared *the way*. "BEHOLD THE LAMB OF GOD" (saith the Baptist) "*which taketh away* (or beareth) *the sin of the World*. "THIS IS HE *of whom I said*, AFTER ME COMETH "*a Man which is preferred before me*," &c. John i. 23—36. Jesus, therefore, is undoubtedly that κυριος, that

Lord

the title JEHOVAH, in translations and quotations from the Hebrew original, wherein that Holy Name occurs! It

Lord or *Jehovah* before whom John prepared the way, agreeably to the prediction of the Prophet, as I have elsewhere remarked.

——"*Ye shall not tempt* JEHOVAH *your God,*" &c. in Deut. vi. 16. is rendered by Matthew (iv. 7.) and also by Luke (iv. 12.) "*Thou shalt not tempt* THE LORD "*thy God*" (κυριον τον Θεον σου) and the like rendering of the title JEHOVAH may be found in the 10th verse of the same chapter of Matthew, and in the 8th verse of the same chapter of Luke.

Also—"*thou shalt keep and perform a free-will offering,* "*according as thou hast vowed unto* JEHOVAH *thy God,*" &c. in Deut. xxiii. 23, is rendered by the Apostle Matthew (v. 33.) "*Thou—shalt perform* UNTO THE LORD "(τῳ κυριῳ) *thine oaths.*"

Deut. vi. 5.—*Thou shalt love* JEHOVAH THY GOD "*with all thine heart,*" is rendered by Matthew (xxii. 37.) by Mark (xii. 30.) and by Luke (x. 27.) "*Thou* "*shalt love* THE LORD THY GOD,"—κυριον τον Θεον σου.

Also נאם יהוה לאדני— "JEHOVAH *said unto my* "*Lord,*" in the 110th Psalm, ver. 1. is rendered by the Apostle Matthew, xxii. 44. ειπεν ὁ κυριος τῳ κυριῳ μου "—THE LORD *said unto my Lord,*" &c. and in the

 same

It would take up too much of my reader's time (as well as of my own) were

same manner exactly by Mark (xii. 36.) and by Luke (xx. 42.) and also in the Acts (ii. 34.)

In the remarkable Prophecy of Isaiah (lxi. 1.) quoted by St. Luke (iv. 18, 19.) concerning the Preaching of the MESSIAH, or ANOINTED רוח אדני יהוה עלי יען משח יהוה אתי לבשר ענוים וגו—"*The Spirit of* "ADONI JEHOVAH (or *the Lord* JEHOVAH) *is upon* "*me, because* JEHOVAH *hath* ANOINTED *me to preach* "*to the poor*," &c. The Evangelist has substituted the Greek title κυριος for the Hebrew titles Adoni Jehovah.

The Prophecy in the 118th Psalm (ver. 26.) which was cited by our Lord himself, ברוך הבא בשם יהוה "*Blessed is he that cometh in the Name of* JEHOVAH," is rendered by the Evangelist Luke, xiii. 35. "*Blessed is* "*he that cometh* IN THE NAME OF THE LORD, εν ονοματι ΚΥΡΙΟΥ. And he expresses the Name *Jehovah*, by the same Greek title κυριος, when he afterwards records the circumstance whereby that Prophecy was in part fulfilled, viz. the public entry of Christ into Jerusalem, when the *whole multitude of disciples* proclaimed before him, saying, *Blessed is the King that cometh* IN THE NAME "OF THE LORD," εν ονοματι Κυριου. Luke xix. 37, 38. See also John xii. 13. where we find the same rendering of the words—"*in the Name of* JEHOVAH," by "*in the Name of* THE LORD (κυριου).

The

were I to cite all the examples that may be found in the Greek Scriptures, of quotations from the Hebrew text, wherein the word κυριος, or Lord, is substituted for the Hebrew title יהוה Jehovah: however, I have inserted in the preceding note a sufficient number (I hope) of examples from the Evangelists to

The Prophecy of Isai. (liii. 1.) "*Who hath believed* "*our report? and to whom is the arm of* JEHOVAH *re-*"*vealed,*" is rendered by the Evangelist John—"*Lord,* "*who hath believed our report? and to whom hath the* "*arm* OF THE LORD (κυριου) *been revealed.*" John xii. 38.—These examples from the Evangelists, I hope, are amply sufficient to prove the true meaning and importance of the Greek title Κυριος, *Lord*, when it is applied to *God* or to *Christ;* in which case it implies nothing less than the dignity of *Jehovah!* for if *Christ* had not this supreme dignity of *Jehovah*, he could not be entitled to supreme honour and worship, viz. "*that at the name of Jesus every* "*knee should bow*" (of beings) "in heaven, and in earth, "and under the earth, and every tongue now confess "that *Jesus Christ is* LORD to the Glory of God the "*Father.*" Phil. 2. 10, 11. see also Isaiah xlv. 23. and Rom. xiv. 11. and my remarks on these texts in p. 283—286, and on parallel texts. See Index.

demonstrate,

demonstrate, beyond contradiction, the true meaning and importance of the Greek title, κυριος (LORD) when it is applied to GOD, or to CHRIST; for in that case, if there is any truth in the Evangelists, as faithful translators, it implies and expresses nothing less than the dignity of JEHOVAH! Exactly in this sense, therefore, we must necessarily understand the Apostle Paul, when he tells us, in his first Epistle to the Corinthians (xv. 47.) "*that the first Man* "(is) *of the earth, earthy: the second* "*Man* (is) ὁ ΚΥΡΙΟΣ ἐξ ουρανου—THE "LORD, (or JEHOVAH) *from heaven.*"— The effect of this translation of mine will appear sufficiently justifiable if it is compared with a parallel expression of *John the Baptist* recorded by *John the Evangelist* (iii. 31.)—"*He that cometh* "*from above*, IS ABOVE ALL (επανω "παντων εστιν) "*he that is of the earth,* "*is earthly, and speaketh of the earth:* "*he that cometh from heaven*" (the Apostle

Apostle repeats his assertion) "IS "ABOVE ALL!" * &c.

* This is clearly a part of the testimony of *John the Baptist*, concerning the *supreme Dignity* of that Divine Person, whose WAY he was sent TO PREPARE! † For the sentence immediately follows, what the Baptist said of Christ—"*He must increase, but I* (must) *decrease*," John iii. 30.

† John the Baptist, as I have already remarked, was sent *to prepare the way of* JEHOVAH—*his voice*—was the long-expected *voice* foretold by Isaiah—"*The voice of him that crieth in the wilderness, "Prepare ye the way of* JEHOVAH," (xl. 3.) He was that extraordinary *Messenger of* JEHOVAH, foretold by Malachi (iii. 1.) "*Behold, I will send* MY *Messenger, and he shall prepare the way "before* ME," &c.—that is, "*I* (JEHOVAH) *will send my Messenger, "and he shall prepare the way before* ME; viz. *before* JEHOVAH; for the Divine Person, whom the Prophet represents as speaking these words, is expressly mentioned in the 6th verse of the same chapter,—"*For I* (am) JEHOVAH, *I change not*," &c. It therefore evidently appears, that *the way was to be prepared for* JEHOVAH; and indeed the prediction was fulfilled in the most exact, literal sense: for when this extraordinary Messenger was questioned by his own disciples, and the Jews, concerning JESUS, saying—"*he "that was with thee beyond Jordan, to whom thou bearest witness, "behold the same baptizeth, and all men come to him.*" John shewed them, that their report of the increasing power and fame of Christ contained nothing contradictory to the testimony which he had always borne concerning his own office and calling—"*Ye your-"selves* (said he) *bear me witness that I said, I am not* THE CHRIST, "*but that I am sent before him*," (that is, before the Christ or Messiah). And after assuring them, that Christ must increase, saying, "*he must increase, but I* (must) *decrease*," he added the highest testimony that could be given of Christ's heavenly Power and Divine Existence, (such a testimony as became that extraordinary Messenger, who was sent *to prepare the way of Jehovah*,) saying "*he that cometh from above,* IS ABOVE ALL;" which expression cannot, with propriety, be applied to any person that is not really and truly *Jehovah!* John iii. 26—31.

Now

Now it must be allowed that none, except "*the God of Israel, whose name* "*alone is* JEHOVAH," (Psa. lxxxiii. 18.) can justly be said to be ABOVE ALL! —So that if THE MESSIAH was not truly GOD, and included with *the Almighty Father* and *the Holy Ghost* in the Eternal BEING, JEHOVAH, this expression (that he "IS ABOVE ALL") could not, with the least propriety, be so peremptorily and repeatedly applied to him! But as *John the Baptist* (who was sent to *prepare the way of* JEHOVAH, as I have already remarked) has positively asserted concerning him that "*cometh* "*from heaven*" that he "*is above all,*" we must necessarily conclude, that "THE LORD FROM HEAVEN" (the title applied to Christ by the Apostle Paul in the parallel text recited above) is a title of *supreme Dignity,* and implies as much as if the Apostle had expressly intituled the Messiah—"JEHOVAH *from heaven;*" for had this latter been literally expressed

pressed by some Prophet in the Hebrew tongue, the Apostle's words, *ο κυριος εξ ουρανου*, would have been the regular Greek version of such an expression, which I have already proved by a variety of examples. See pages 286—293.)

But Christ is not only *ὁ Κυριος εξ ουρανου* THE LORD (or JEHOVAH) *from heaven*, but he is also "*the Lord of* "*Glory*," * one of the highest titles that can be conceived! So that if he were not really of one and the same *Divine Nature* with the *Almighty Father*, this title of *Supreme Excellence*, "THE LORD "OF GLORY," could not be used with the least degree of propriety, especially as God (i. e. the LORD *Jehovah*) has declared to the Jews, *that he will not give his Glory to another*—viz. "*I am*

* "*Which none of the princes of this world knew; for* "*had they known* (it) *they would not have crucified, τον* Κυριον της Δοξης—THE LORD OF GLORY." 1 Cor. ii, 8.

"THE

" THE LORD (i. e. JEHOVAH;) *that is* " MY NAME: *and* MY GLORY *will* " *I not give to another,*" &c. (Isai. xlii. 8. also xlviii. 11.)—If Christ, therefore, is *the* " LORD OF GLORY," he must necessarily be esteemed ONE *with the Father,* in the Eternal BEING JEHOVAH!—Our Lord himself also declared, " *I and the Father are* ONE."—*Εγω και ὁ Πατηρ ἑν εσμεν.* (John x. 30.) and yet this very sentence, which asserts THE UNITY of the Father and the Son, expresses, at the same time, a manifest *Distinction of Persons;* which is also clearly demonstrable in almost every other page of Scripture; though the doctrine of the *Unity* of *God* is not less clearly laid down and inculcated throughout the Scriptures!

Our Lord has delivered this doctrine of his *Unity with the Father,* in various modes of expression; as—" *He that* " *hath seen me* (said he) *hath seen the Father,*"

"*Father,*" &c. and "*I am in the "Father, and the Father in me,*" &c. (John xiv. 9, 10.) and yet the true nature and manner of that UNITY must still remain *a Mystery,* because a perfect knowledge of that *Eternal* BEING, which in every way is *infinite,* cannot possibly fall within the comprehension of our *finite* understandings! *

This doctrine is, nevertheless, a necessary part of our Faith; because the Scriptures contain such a proportion of evidence, really within the measure of *Human* judgment, as is sufficient to authenticate the whole, and demonstrate the Divine Mission of those Holy Persons, by whom they were, from time to time, delivered for our instruction: and therefore, as we are answerable to God for the use or abuse of that *Knowledge of Good and Evil,* which we inherit from our first parents (as I have

* See page 219 and 220.

already shewn in the beginning of this Tract) we cannot reject any part of *the Scripture Evidence*, without being guilty of such a manifest perversion and abuse of that hereditary *Knowledge*, as must render us highly culpable before God, and endanger our eternal welfare! We are bound, therefore, to receive even some things that we do not understand, for the sake of those things which we do understand; just as our Lord himself instructed *Philip* to believe this very doctrine of his UNITY WITH THE FATHER, for the sake of *the mighty Works* * which he had shewn him: for

* —" *or else believe me*" (said our Lord) "*for the* " *very works sake.*" John xiv. 11. Our Lord had been instructing his disciples concerning his own dignity and office—" *I am* THE WAY," (said he) " *and* THE TRUTH, " *and* THE LIFE: *no man cometh unto the Father,* BUT " BY ME. *If ye had known me, ye should have known my* " *Father also: and from henceforth* YE KNOW HIM, " *and* HAVE SEEN HIM, *Philip saith unto him* LORD, " *shew us* THE FATHER, *and it sufficeth us.* JESUS " *saith unto him, Have I been so long time with you, and* " *yet*

for these, indeed, were evident to his senses, and could not be denied; and therefore, as the Divine Mission was so strongly authenticated, *Philip* was bound to receive *the whole Doctrine* of the Gospel, as delivered by Divine Authority, even though he did not comprehend it! And, in like manner, is every man indeed obliged to submit his judgment in receiving and acknowledging these revealed mysteries of our religion, for the sake of that substantial evidence which the Scriptures afford us of other *Truths and Facts*, which fall more immediately within the measure of Human Comprehension—"*Believe*

"*yet hast thou not known* ME, *Philip?* HE THAT HATH "SEEN ME, HATH SEEN THE FATHER; *and how sayest* "*thou* (then) *Shew us the* FATHER? *Believest thou not* "*that* I AM IN THE FATHER, AND THE FATHER IN "ME? *The words that I speak unto you, I speak not of* "*myself: but* THE FATHER, *that dwelleth in me, he* "*doeth* THE WORKS. *Believe me,* THAT I AM IN THE "FATHER, *and* THE FATHER IN ME: *or else believe* "*me for the very* WORKS *sake!*" John xiv. 6—11.

"*me,*

" *me, that I am in the Father* (said our " Lord) *and the Father in me*, or else " BELIEVE ME FOR THE VERY WORKS " SAKE!"

But our Lord, nevertheless, condescended to illustrate this doctrine, in some degree, by *a most interesting comparison*, which relates, very materially, to the principal subject of this Tract, (THE NATURE OF MAN) because it informs us, at the same time, concerning that *intimate Connexion with* THE DIVINE NATURE, which HUMAN NATURE is rendered capable of acquiring, through the Divine Mediator between GOD *and Man!*

" *Sanctify them*," (said that DIVINE MEDIATOR, when he prayed to his " HOLY FATHER" for his Disciples) ' *through thy Truth:* THY WORD IS ' TRUTH, ὁ λογος ὁ σος αληθεια ἐστι. (And who is this *Logos*, this *Word*, this *Truth*

Truth of the "HOLY FATHER," both under the *Old* and *New Covenant*, but our *Divine Mediator*, himself? who immediately added) "*As thou hast sent* ME" (said he) "*into the world, even so* "*have I also sent them*" (viz. the Disciples, as he had formerly sent the Prophets) "*into the world. And for their* "*sakes I sanctify myself, that they also* "*might be sanctified through the Truth.* "*Neither pray I for these alone, but for* "*them also which shall believe on me* "*through their Word; that* THEY ALL "MAY BE ONE" (which is the *interesting comparison* before mentioned) "AS "THOU FATHER (art) IN ME, AND I IN "THEE, THAT THEY ALSO MAY BE "ONE IN US: *that the world may be-* "*lieve that thou hast sent me. And* "THE GLORY *which* THOU *gavest* ME "*I have given* THEM; *that* THEY MAY "BE ONE, EVEN AS WE ARE ONE: I "IN THEM, AND THOU IN ME, *that* "*they may be made perfect in one, and*

"*that*

" *that the world may know that thou*
" *hast sent* ME, *and hast loved* THEM,
" *as thou hast loved* ME. FATHER, I
" WILL (θελω) *that they also, whom*
" *thou hast given me, be with me where*
" *I am; that they may behold* MY
" GLORY *which* THOU *hast given* ME:
" *for thou lovedst me* BEFORE THE
" FOUNDATION OF THE WORLD. O
" RIGHTEOUS FATHER, *the world hath*
" *not known thee: but I have known*
" *thee, and these have known that thou*
" *hast sent me. And I have declared*
" *unto them thy Name, and will declare*
" (it): *that* THE LOVE, *wherewith thou*
" *hast* LOVED ME *may be* IN THEM, *and*
" *I in them.*" John xvii. 17—26. Here is a glorious declaration of the *Dignity*, to which God has been pleased to call MANKIND! And as *the Unity* of the Disciples, or true Believers, is thus clearly compared to *the Unity* of THE FATHER and THE SON, it is manifest that the doctrine of the last-mentioned

UNITY

UNITY (as far as the Scriptures have revealed it to us) is a topic necessarily included in the subject of this Tract—"*The Nature of Man.*" But this *Unity* of THE FATHER and THE SON is not in all respects *the same Unity,* as that wherein the Church (or Congregation of Disciples and true Believers) is included with *the Father and the Son;** though the Faithful undoubtedly partake of *the Divine Nature* by the HOLY SPIRIT, agreeable to the promises (see p. 207—209), and both CHRIST and THE FATHER are "IN THEM," as our LORD said—"*I* IN THEM, *and* THOU *in* "*me,*" agreeably to what our Lord had once before declared—"*If a man love* "*me, he will keep my words: and* MY "FATHER *will love him, and* WE *will* "COME UNTO HIM, *and make* OUR "ABODE *with him!* (John xiv. 23.) Thus HUMAN NATURE is capable of

* "*That they also*" (said Christ to his Heavenly Father) "*may be* ONE IN US."

being

being *exalted* and *dignified*, even in this life, notwithstanding the uncertainties and sufferings attending our worldly condition!

The Faithful, indeed, are ONE *in the Father, and the Son,* as our Lord prayed for them to his Heavenly Father, "*that they all may be* ONE (καθως) "AS *thou* FATHER (art) *in me, and I* "*in thee, that they also may be,* ONE "IN US," &c. and again, that "*they* "*may be* ONE, καθως ημεις ἐν εσμεν, "EVEN AS WE ARE ONE: *I in them, and* "*thou in me, that they may be made* "*perfect in* ONE," &c. but we must be careful to maintain the due distinction between *the Unity* of THE FATHER and THE SON, and *the Unity* of the Faithful *in the Father and the Son!* The latter is, indeed (in some respect or other) *like* the former, *alike* probably in that very circumstance alone of being in *Unity*—in *Unity* of WILL, of LOVE, and

and UNIVERSAL *Benevolence,* &c. for "GOD to LOVE, *and he that dwelleth* IN "LOVE, *dwelleth* IN GOD, AND GOD IN "HIM," &c. (1 John iv. 16.) but it is not altogether the *same Unity,* wherein the Scriptures declare *the Almighty Father* and his Son to be ONE (as some *Socinians* have conceived) or it could not with propriety be compared with it! *Like* is compared with *Like;* but "*Like* "*is not the same,*" even to a proverb! In what respect the latter *Unity* may be *like* the former, I have already shewn by authority of Scripture: but THE HEAVENLY FATHER and HIS SON are ONE in many other respects, which cannot with the least degree of propriety be attributed to the Unity of the Church in Christ! The Son of God is ONE with his Almighty Father in *Eternal Existence,* in that BEING of Eternity, JEHOVAH! (See p. 269—286, &c.) They are ONE also *in Power* and Divine Attributes! The Son being expressly intitled

"LORD OF ALL." (See page 287) "THE LORD FROM HEAVEN," (page 292) "THE LORD OF GLORY," (p. 295) and is also declared to be "ABOVE "ALL," (p. 293) and "OVER ALL, "God * BLESSED FOR EVER."† These are undoubtedly Attributes of the Heavenly Father (and many more shall hereafter be mentioned in the course of the argument) so that THE FATHER and THE SON are manifestly ONE in these several respects, and in many more, as there is but ONE GOD, or ONE JEHOVAH! But *the Unity*

* "Ων" (says St. Paul, speaking of the people of Israel) "οι πατερες, και εξ ων ὁ ΧΡΙΣΤΟΣ, το κατα "σαρκα, Ὁ ΩΝ ΕΠΙ ΠΑΝΤΩΝ ΘΕΟΣ ΕΥΛΟΓΗ-"ΤΟΣ εις τας αἰωνας. Αμην." "*Whose*" (or of whom are) "*the Fathers, and of whom as concerning the* "*flesh* CHRIST (came) WHO IS OVER ALL, GOD "*blessed for ever.* Amen." Rom. ix. 5.

† And our Lord manifested himself to be truly GOD, when he asserted his "*Power on earth to forgive sins*," without contradicting the inward sentiment of the Scribes, "*reasoning in their hearts*"—"*Who can forgive sins, "but* GOD *only*." See Mark ii. 5—12.

of

of the Congregation of true Believers, (that they are ONE in *Christ*, &c. must be considered in a more confined sense: the true Believers are ONE glorious Universal Church, ONE Building, of which our LORD JESUS CHRIST is "*the Foundation*," (1 Cor. iii. 11.) "*the* "*chief Corner Stone*," (Eph. ii. 20.) "*they are a Spiritual House*," (1 Pet. ii. 5.) "*a Bride*," * (John iii. 29.) a Being of *many* in *one*,† as the symbol of the Cherubim, *four* living Creatures in *one*, which moved with *one Spirit*, and represented *the Hosts of Israel* (see p.) and of course all those that are engrafted on that stock (the Olive-tree

* "*For thy Maker is thine* HUSBAND; *the Lord* "(Jehovah) *of Hosts* (is) *his Name: and thy* "REDEEMER, *the Holy One of Israel, the God of the* "*whole earth, shall he be called.*" Isa. liv. 5.

† "*So we* (being) MANY, *are* ONE BODY *in Christ,* "*and every one members one of another.*" Rom. xii. 5.

of

of Israel) through Christ* are in like manner esteemed ONE; because all distinctions

* For—"*if ye be* CHRIST's, *then are ye* ABRAHAM's "SEED, *and heirs according to the promise.*" Gal. iii. 29. Thus all true believers in Christ, by being accounted "*Abraham's Seed*," are included in the *Spiritual Israel*, and are esteemed ONE in Christ; that is, ONE *Catholick Church*, but not ONE *Jehovah*; for in the peculiar *Unity* of the latter, none can be included except the Three Divine Persons, to whom alone the supreme Title JEHOVAH is distinctly attributed in the Scriptures!

My reason for making this remark is, that some learned Men, in their Comments on Jeremiah xxxiii. 16. (viz. Grotius, Vitringa, and several others) have applied to *Jerusalem* that glorious Title, which the Scriptures have given to Christ alone; viz. "JEHOVAH OUR RIGHTEOUSNESS! The learned and Rev. Mr. William Lowth (formerly Prebendary of Winchester) in his Commentary on Jeremiah, p. 293, also applies it to "JERUSALEM, "*that is* (says he) *to the* CHURCH," &c. The learned Authors of our last excellent English Version have likewise unhappily fallen into the same error (though the older English Versions were clear from it) and have rendered the passage as follows—"*And this* (is the name) "*wherewith* SHE *shall be called*, THE LORD OUR "RIGHTEOUSNESS." So Vitringa—"*Hoc est* (Nomen) *quo* IPSA *denominabitur*, JEHOVA JUSTITIA "NOSTRA." (Anacrisis Apocalypsios, p. 188.)

But

distinctions of *Nation*, *Rank*, and *Dignity*, and even of *Sex*, are set aside in

But the Hebrew Text will bear no such construction, insomuch that the above-mentioned Translators have been obliged to *interpolate* their respective Versions of this passage with words that have *nothing to answer them in the original*, in order to make up that imaginary sense of it, which they have erroneously adopted! for they supply the words "*is the name*" and "NOMEN," for which there is not the least authority in the original Text! Supplementary words are never allowable in translations from the Hebrew Scriptures, unless they are absolutely *necessary* to render the sense compleat by filling up such a vacuum in the English Expression as sometimes arises from the difference of idiom in the two Languages; but they are very far from being *necessary* in the Text before us, which will appear by two plain Circumstances, viz.—1st. That *a literal rendering* of the Hebrew in this Text into English affords *an intelligible and just construction* without that *interpolation*, so that there can be no reason or authority whatever for making it!——And 2dly. That the Words supplied by the Translators have led them (for they could not have so rendered the Hebrew Text without them) to attribute to *Jerusalem* that glorious Title, which in the parallel Passage of Jeremiah (Ch. xxiii. 5, 6. as well as in the Text before us) apparently belongs to the *Righteous* Branch of David, *the King* that should reign and execute Judgment and *Righteousness* (צדקה) in the earth;

so

in the true Church—"*There is neither* "*Jew nor Greek, there is neither bond* "*nor*

so that the passage instead of being (as in the Hebrew Bible) *parallel* to the former.* is rendered by their

* In the former passage (Jer. xxiii. 5, 6.) the RIGHTEOUS *Branch* of the House of David, *the King* that was to *reign*, and *do judgment* and RIGHTEOUSNESS *in the Land*, is manifestly called "JEHOVAH OUR RIGHTEOUSNESS."—"*In* HIS *days*" (בימיו, here is a *masculine* relative plainly referring back to the substantive מלך—*King*, in the preceding sentence) "*Judah shall be saved*" (תושע—feminine—i. e. Judah *she* shall be saved) "*and Israel shall dwell* "*safely*" (these are mentioned as *contingents* of that *King's Reign*, so that the *principal Substantive* must be known by the reference of the *Relative*, which plainly points to מלך the *King*, mentioned in the preceding sentence); "*And this* (is) HIS *name* "*whereby he shall be called*" (וזה שמו אשר יקראו). Here the *Masculine Relative* is again inserted and connected by the copulative ו [*and*] to the *Relative*, in the beginning of the same sentence, so that *both relatives* manifestly refer back to *the same principal Substantive* מלך *the King* mentioned in the preceding sentence, and not to the nearest substantives *Judah* and *Israel* as some have erroneously conceived, in order to make the Text correspond with the *mistaken* construction of the Parallel Text, which cannot be done without violence to *both* Texts, and therefore we must abide by *the Letter* and construe this part of the Sentence as follows—"*And this* (is) HIS *Name which* THEY *shall call*" [or "proclaim, or "*which they shall* INVOKE"] rather than—*whereby he shall be called*," for the Verb is in the 3d person plural) "THE LORD OUR RIGHTE-"OUSNESS"—The expression in the other *parallel Text* varies in several circumstances from this, so that Critics cannot be justified in attempting to warp the sense of this passage to that, nor the sense of that to this, but on the contrary are bound to give to each of them their *true literal* Sense; and we shall find that *the parallel* will be so far from being weakened thereby, that it will, on the contrary, appear much more clear and consistent.

Translation

" *nor free, there is neither male nor*
" *female: for ye are all* ONE *in* CHRIST
" JESUS.

Translation absolutely *dissonant*, *irreconcileable*, and *unparallel* not only to that particular Text, but to every other part of Scripture!

Jerusalem, or *the Church*, might be allowed, by way of Title, to bear a Motto, or Memorial respecting " *the* " *Righteousness of Jehovah*," or that " *Jehovah is* " *Righteous*," as King ZEDEKIAH and others certainly did bear such a memorial of JEHOVAH in their names (see my Tract on *the Law of Retribution*, p. 110, 166); but neither *Zedekiah*, nor even the *Redeemed Church* or *Spiritual Jerusalem*, could with the least degree of propriety be called, what Christ alone really was and is,— " *Jehovah* OUR *Righteousness!*"

But the impropriety of thus applying that glorious Title need not be argued: it is amply sufficient to shew that the Hebrew Text cannot admit of such a construction without doing violence to it (as Vitringa and the learned English Translators have done) by supplying the Word שם, Nomen, or name which is not found in the Text! See the words at length.

בימים ההם תושע יהודה וירושלם תשכון לבטח
וזה אשר יקרא לה יהוה צדקנו

That is—" *In those days.*" (referring back to the former Sentence wherein THE RIGHTEOUS BRANCH of David is foretold, and that he shall execute Judgment and RIGHTE-

" JESUS. *And if ye* (be) CHRIST'S, *then*
" *are ye* ABRAHAM'S SEED, *and Heirs*
" *according*

RIGHTEOUSNESS in the Land) " *shall Judah be saved*" (תושע feminine, *She* shall be saved) " *and Jerusalem* " *shall dwell*" (תשכון also feminine, *she* shall dwell) " *safely;* AND HE" (זה *Iste* or *this person*) " WHO " SHALL CALL HER" (or rather—" he who shall call " *to* HER" זה אשר יקרא לה) " *is* THE LORD OUR " RIGHTEOUSNESS," or rather JEHOVAH *our Righteousness.* Here is a Translation strictly *literal* (the only word supplied being the common auxiliary verb *is*, which very frequently is found necessary to be added to the English Expression in Translations from the Hebrew) and though we find the manner of expression very different from the Text in the 23d Chapter, there being here a *feminine* Relative instead of a *masculine* Relative, the Verb being also varied from *plural* to *singular*, and the noun שם (Name) entirely omitted, yet the sense according *to this most literal rendering*, is not only *consonant* and *parallel* to the former passage, but also strictly *scriptural.* For *Jehovah* certainly CALLED TO *Jerusalem and her Inhabitants* both before and after that Prophecy of Jeremiah;—" *I have called unto them*" (said JEHOVAH, speaking to the Inhabitants of *Jerusalem* by Jeremiah, Chap. xxxv. 17.) " *but they have not answered.*" Here is the very same verb קרא *to call*, and the preposition ל, TO, prefixed in like manner to the pronoun following the verb; so that the expression is the same. And again

"*according to the promise.*" (Gal. iii. 28, 29.) Thus the Faithful are *one in Christ,*

we read in the Prophet Micah (vi. 9.)—"*The Voice of* "*Jehovah shall* CALL TO *the City*" קול יהוה לעיר יקרא. Here the very same Verb יקרא is used in the same sense—*shall call;* and in the two preceding Chapters *Sion* is called upon under the figure of A WOMAN—"*Be in pain, and labour to bring forth,* O DAUGHTER "OF ZION, LIKE A WOMAN *in Travail,* &c. *Thou* "*shalt go even to Babylon,*" &c. Chap. iv. 10. And again in the 5th Chapter 1st Verse, "*Gather thyself in* "*Troops—O Daughter of Troops*" (manifestly referring to *the Daughter of Zion* mentioned in the preceding Verse) "*he hath laid siege against us; they shall smite* "THE JUDGE OF ISRAEL *with a rod upon the Cheek,*" &c. And who is this JUDGE OF ISRAEL? Surely it is the Divine WORD who, not only by his Prophets in ancient times * but also in his own Person (as *Son of God,* and *Son of Man*) CALLED TO THE CITY and its unwary inhabitants?—Who said by Isaiah—"*I have* "*spread out my hands all the Day unto a rebellious* "*People,*" &c. (Ch. lxv. 2.)—"*But they refused to* "*hearken, and pulled away the Shoulder, and stopped* "*their Ears, that they should not hear. Yea, they made*

* "*Are not these the Words which* JEHOVAH *hath* CALLED"—(קרא *called* or *proclaimed,* i. e. to the Inhabitants of Jerusalem) "*by the former Prophets, when* JERUSALEM *was inhabited?*"—&c.—Zech. vii. 7. Here the Verb קרא *to call* is used in the very same sense that I have given to it in the Text of Jeremiah now under consideration.

Christ, but surely not *with Christ;*—I mean, not *with* him, in the UNITY of

" *their hearts* (as) *an Adamant Stone, lest they should* " *hear the Law, and the Words which the Lord of Hosts* " *hath sent* IN HIS SPIRIT *by the hand of the former* " *Prophets: therefore came a great wrath from the Lord* " *of Hosts. Therefore it came to pass* (that) *as* HE " CALLED" (קרא the same Verb, still used in the same sense) " *and they would not hear, so* THEY SHALL " CALL" (יקראו in the future Tense) " *and I will not* " *hear*" (ולא אשמע) " *saith* JEHOVAH *of Hosts: and* " I WILL *scatter them*" (ואסערם still in the future Tense: and be pleased to remark, that the prophecy of this *scattering* or *dispersion* was delivered by Zechariah *after* the return of *Israel* and *Judah* from their former *dispersion* in the Provinces of Babylon; but this *future Dispersion* was to be much more notorious and general)— " *I will* SCATTER *them with a whirlwind* AMONG ALL " THE NATIONS *whom they knew not,*" &c. (Zech. vii. 11—14.) From this last dreadful and *general Dispersion,* the Jews have never yet returned to their own proper Country, but " *the Land is* (still) *desolate after them,*" (see the 14th Verse) having been ever since possessed and plundered by *standing Armies* (the bane of Mankind) consisting alternately of various foreign Nations; and the frightful *desolation* of that Devoted Land has been continued and prolonged by the detestable *Arbitrary Governments* of Arabians, Turks, and such other foreign Despots,

of the *Power, Glory,* and *Eternal Existence,* wherein he and the Holy Ghost are

Despots, the Scourges of Mankind!—"*For they laid* "*the pleasant Land desolate!*" This *determined Vengeance* against the Jews (viz. "*They* SHALL CALL *and I* "*will not hear,*" &c.) was lamented in the most affecting Terms by "THE JUDGE OF ISRAEL" above-mentioned, whom they *smote* and *despised*, for "*he called and they* "*would not hear!*"—"O JERUSALEM, JERUSALEM, "*that killest the Prophets, and stonest them which are* "*sent unto thee*, HOW OFTEN WOULD I HAVE GA-"THERED THY CHILDREN TOGETHER, *even as a hen* "*gathereth her Chickens under* (her) *wings, and* YE "WOULD NOT! *Behold, your House is left unto you* "DESOLATE! *For I say unto you, Ye shall not see me* "*henceforth, till ye shall say, Blessed is he that cometh* "*in the Name of the Lord.*" (Matt. xxiii. 37—39.) May God of his infinite Mercy hasten that time, and give grace to the Descendants of his once *peculiar people* that they may acknowledge *the true Shepherd and King of Israel*, and be collected from this fatal *dispersion*, which hath already endured more than 1700 YEARS! Then will they know and declare that "*the Branch of* "RIGHTEOUSNESS *that grew up unto David, and* "*executed judgment and* RIGHTEOUSNESS *in the Land,* "is he that CALLED TO HER" (לָהּ) that is, *to Jerusalem* (Jer. xxxiii. 16.) and that "*this is* HIS NAME (שְׁמוֹ) which they shall *call* JEHOVAH OUR RIGHTEOUSNESS."

are (and ever were) included with the Almighty Father! *The Unity* of the Church

" TEOUSNESS." (Jer. xxiii. 6.) Nay some of the most learned Rabbins have declared long ago that this is the title of the *Messiah*; and even Grotius himself who applies this Title to THE CITY (" *hic de* CIVITATE " *agitur*," see on Jer. xxxiii. 16.) yet acknowledges that not only Christians, but also the learned Rabbi KIMCHI refers it in a more sublime sense to the MESSIAH. " *Sensu sublimiore non Christiani tantum, sed et* KIM- " CHI *hoc ad Messiam refert.*"

And therefore if all the Texts above cited be duly compared and considered, it must appear that the Title " *Jehovah our Righteousness*" is not applied by Jeremiah (xxxiii. 16.) to JERUSALEM, but to him, who (as the prophet said) *shall call her*. This it seems has been the opinion of ' *several Interpreters, particularly* HUE- ' TIUS, *Demonstr. Evang. Prop.* vii. *cap.* 16. *and our* ' *learned* Bishop PEARSON *in the Notes upon his Exposi-* ' *tion of the Creed*, p. 165,' who, as the above-mentioned Mr. Lowth acknowledges, ' *render the Words thus:*' " HE THAT SHALL CALL HER" [i. e. ' *to be his pecu-* ' *liar people*'] " IS THE LORD OUR RIGHTEOUSNESS." See also the Old English Translation by Tindal, printed in 1549—" *And* HE THAT SHAL CAL HER, *is even* " *God our Ryghteous Maker.*"—In the Old Version called the Bishop's Bible, we read—" *And he that shall* " *call her, is even God our Righteousnesse.*" And in the common

Church is, indeed, in some respects (as I have shewn) LIKE *the Unity* of THE FATHER and THE SON, but it is not *the same Unity*, as the Socinians would in-

common English Version printed by the King's Printer in 1611, we find nearly the same rendering—"*And hee* "*that shall call her is the Lord our Righteousnesse.*"— These are sufficient authorities, I trust, for what I have asserted in this note, and for the translation which I have ventured to make of the Text in question; and therefore if all the Texts also above cited be duly compared and considered, it must appear that the Title "JEHOVAH "OUR RIGHTEOUSNESS" was NOT applied by Jeremiah to *Jerusalem*, but only to the *Righteous Branch*, which (as he foretold) *grew up to David*, and *called to her!* See also a note in my "*Tracts on the Syntax and* "*Pronunciation of the Hebrew Tongue*," Appendix p. 88, to 90, concerning the *ungrammatical* translation of these two Texts of Jeremiah (xxiii. 5, 6. and xxxiii. 14—16.) in a late English Version of the Book of *Jeremiah*, by an eminent professor of Divinity, who has absurdly attempted to withdraw that glorious Title—"*Jehovah* "*our Righteousness*" from the only *man* to whom it can justly be attributed, viz. *the Branch from the Stem of Jesse;* according to the most accurate, and repeated assertions of the *Hebrew* Prophet; so that *the Divinity of the Messiah* is not (as he has unguardedly asserted) "a "*Doctrine which draws its decisive proofs from the new* "*Testament only.*"

sinuate.

sinuate.* In the Communion Service of the Church of England, indeed, mention is made of our *Unity* WITH *Christ*—"*We are* ONE WITH *Christ, and* "*Christ* WITH *us,*" (see Exhortation at the time of the Celebration, &c.) but this has not the least reference to *the Unity of Christ* WITH *the Father,* but only to the declared *Unity* of the Faithful, who form that *one Building,* whereof Christ is the "*chief Corner* (Stone). "*In whom all* THE BUILDING *fitly framed* "*together groweth unto* AN HOLY TEM- "PLE *in the Lord: in whom ye also are* "*builded together for an habitation of* "GOD *through the Spirit.*" (Eph. ii. 20—22.) So that all faithful disciples

* This attempt of the Socinians to exclude the doctrine of Christ's *Divine Dignity*, which necessarily arises from the repeated declarations in Scripture, that *the Father* and *the Son* are ONE, is vain and futile; because the many circumstances of *Divine Omnipotence and Eternal Existence* (already recited) in which they are ONE, cannot without blasphemy be attributed to *the Church*, or to that other *Unity*, wherein the Church is included *in the Father and the Son.*

are,

are, undoubtedly, ONE *in Christ* (that is, ONE "*Holy Temple*,"* or ONE *Catholick Church*) even as *the Father* and the Son are ONE: but it must appear from the several texts already quoted (if they are duly compared and weighed together) that *the Unity of the Church in Christ*, is not mentioned as *the same Unity*, wherein *the Father and the Son are* ONE (viz. *One* in *Power*, *Glory*, and *Eternal Existence*, or *One* GOD) but only as a resemblance or illustration *in some respects*, of that DIVINE UNITY!—*In some respects* (I say) as being *united* in *Will* or in *Divine Love* (as I have already shewn) or by the inspiration of the HOLY SPIRIT in each

* With respect to the "*One Holy Temple*," we may say, that the Faithful are *One*, either *in* or *with* Christ; because Christ is called "*the chief Corner*," and "*the "Head"*† of the Church, and consequently in this figure is esteemed *a part of the Church*.

† "*And gave him to be* HEAD *over all* (things) *to the Church*, "*which is his body, the fulness of him that filleth all in all.*" Eph. i. 22, 23.

in-

individual, *through which* the whole Congregation of the Faithful that are "*builded together*" in Christ, become "*an Habitation of* GOD," (see the text last quoted from Eph. ii. 20—22.) but not *in all respects*, because there are many circumstances (some of which I have already mentioned) wherein the Unity, or Fellowship, of Christ with the Heavenly Father is infinitely transcendent, and such as cannot, without Blasphemy, be attributed to the redeemed Brethren, or those that are *merely* Members of the Church; so that the *Socinian* objection to the doctrine, which necessarily arises from the several texts, wherein *the Father and the Son* are declared to be ONE, is apparently unjust and false! May any other *Man*, but "*the Man Christ Jesus*," (1 Tim. ii. 5.) say as he did—"ALL THINGS THAT "THE FATHER HATH ARE MINE?" (John xvi. 14.) And again—"*As the* "*Father knoweth me, even so know I*

"*the*

" *the Father?*" (John x. 15.) or, as Christ expressed himself to his Heavenly Father in Prayer—" *And now, O* " *Father,* GLORIFY THOU ME WITH " THINE OWN SELF, WITH THE GLORY " *which I had with thee before the world* " *was?*" (John xvii. 5.) Thus Christ declares his right to be *glorified with the Heavenly Father himself,* which must mean, *to be glorified with* SUPREME GLORY, as it is *the Glory* of the Almighty Father, " *the Glory which*" the Son had with his Almighty Father " *before the world was!*" This glorious Person assumed *the* NATURE OF MAN, and for a time dwelt among men, that he might " *fulfill all righteousness*" (Mat. iii. 15.) even in his *Human Nature,* and thereby restore the lost dignity and privileges of *that Nature;*— " *the first Man* (being) *of the Earth,* " *earthy;*" but *the Second* MAN THE " LORD FROM HEAVEN!" (1 Cor. xv. 47.) *Human Nature,* therefore, is in-

deed exalted to *eternal Glory*, but that is only *in, by*, and *through him*, who alone is *truly* and *essentially* the "SON "OF GOD,"* as well as the "SON OF "MAN!" For he is "*the Way, and the* "*Truth, and the Life: No man cometh* "*unto the Father*" (said our Lord) "*but by me.*" (John xiv. 6.) The miserable state of fallen MAN is already described in the former part of this Tract. The means of retrieving our lost dignity remains still to be shewn. God has mercifully revealed to us these necessary means, and tendered them in the Scriptures to our *Choice*, that by a prudent use of *the Knowledge of Good and Evil*, we may constantly prefer, and

* "Jehovah said unto me—Thou art my Son—This "day have I begotten thee." Psa. ii. 7. "His Disciples "came and worshipped him, saying, Thou art *truly* "(αληθως) *the Son of God.*" Matt. xiv. 33. "*The only* "*Begotten Son of God.*" John iii. 17, 18. "*His own* "*Son*" (i. e. proper or peculiar Son), Rom. viii. 32. "who said that God was his own (or proper) Father, "making himself equal to God." John v. 18.

chuse

chuse the Good, earnestly claiming the promises of *Divine Assistance;* whereby we shall also be enabled to *reject the Evil* on all occasions, and effectually to resist *the Spiritual Enemy,* and maintain our integrity in the severest trials of our Faith; for "*in all these things we are* "*more than Conquerors through him* "*that loved us.*" (Rom. viii. 37.)

Thus the device of SATAN, in promoting MAN'S assumption of *forbidden Knowledge,* is completely turned against himself; for that very KNOWLEDGE, which (through his deceit and temptation) subjected *all Mankind* to SIN and *Death,* is now (through the mercy of God) become a proper *Principle of Action* (if we use it as we ought) to incline us to RIGHTEOUSNESS, and lead us to "*the Tree of Life!*"* But we must re-

* *The hereditary* KNOWLEDGE *of Good and Evil,* which our first parents unlawfully took upon themselves, by

remember, at the same time, that this *Knowledge* in Man is far from being of itself

by eating of "THE TREE OF KNOWLEDGE," is shewn in the beginning of this Tract to be a *Divine Knowledge*, such as must have originally proceeded from GOD; and as THE DIVINE WORD, which "*was with* GOD," and "*was* GOD," (John i. 1.) is declared also to be "*the* "*true* LIGHT, *which* LIGHTETH *every man that cometh* "*into the world*," (John i. 9.) we may perhaps, without impropriety, conceive, that the said *Divine Knowledge* (of which man unlawfully partook) was in some way or other originally communicated to the *Tree of Knowledge* in Paradise, by the ETERNAL WORD, because Light and KNOWLEDGE, when mentioned as *mental Properties*, are certainly synonymous terms; so that to impart KNOWLEDGE *to every man*, is the same thing as to LIGHT, or ENLIGHTEN, *every man that cometh into the world*. But, whether this conjecture be true or not, yet we are certain that we can have no hopes of regaining the privileges which were lost by the former fatal disobedience, except through CHRIST alone: for to him are attributed all the properties of "THE TREE OF LIFE;"* so that, in Him, we may truly partake of such benefits, as are amply sufficient to restore *the original Dignity of* MAN! "*And this is the record, that* GOD *hath given to us*

* From which our beguiled ancestor was unhappily excluded, being driven from paradise—"*lest he* (should) *put forth his hand, and* "TAKE *also of* THE TREE OF LIFE, *and* EAT, *and* LIVE *for ever*." Gen. iii. 22.

"ETERNAL

itself sufficient for these purposes! The dignity and privileges of *Human Nature* cannot

" ETERNAL LIFE; *and this* LIFE *is in his* SON. *He* " *that hath the Son, hath* LIFE; (and) *he that hath not* " THE SON OF GOD, *hath not* LIFE. *These things have* " *I written unto you that believe on the Name of* THE " SON OF GOD, *that ye may know that ye have* ETER- " NAL LIFE, *and that ye may believe on the Name of the* " SON OF GOD." (1 John v. 11—13.) " *He that hath* " *an ear, let him hear what* THE SPIRIT *saith unto the* " *Churches: To him that overcometh,* WILL *I* GIVE" (THE SPIRIT here speaks in his own Name, and thereby declares his own Omnipotence and DIVINE NATURE—" *To him will I* GIVE," saith the Spirit) " *to* " *eat of the* TREE OF LIFE, *which is in the midst of the* " *Paradise of God.*" (Rev. ii. 7.)—Therefore, to " *eat* " *of the Tree of* LIFE," is manifestly a *spiritual* repast, though *real* in its eternal effects, which are undoubtedly the same as those we expect in Christ. " *As the* LIV- " ING FATHER *hath sent me* " (said our Lord) " *and I* " LIVE *by the Father: so he that* EATETH ME, *even he* " SHALL LIVE *by me. This is that bread which came* " *down from heaven: not as your Fathers did eat Manna,* " *and are dead. He that* EATETH *of this bread* SHALL " LIVE FOR EVER." John vi. 57, 58. Christ is therefore, in a most effectual manner to us, " THE TREE OF " LIFE;" and accordingly he himself has assured us in the strongest terms—" VERILY, VERILY, *I say unto* " *you, Except ye eat the flesh of the Son of Man, and* " *drink*

cannot be known, nor the manner of communicating them properly understood

" *drink his blood, ye have no* LIFE *in you. Whoso* " *eateth my flesh, and drinketh my blood, hath eternal* " LIFE, *and I will raise him at the last day. For my* " FLESH *is* MEAT INDEED (αληθως " TRULY SO") " *and* MY BLOOD *is* DRINK INDEED," &c. (John vi. 53—55.) Now as *the eating the flesh of the Son of Man, and drinking his blood* (" EXCEPT YE EAT, &c.—YE " HAVE NO LIFE *in you*," &c.) is thus declared to be absolutely necessary for us, of course THE MEANS given us OF DOING SO, demand our most serious consideration, especially as they were expressly and clearly revealed to the Apostles in the solemn hour of Christ's latest instructions,* which confirms the doctrine of their necessity and importance!

As

* The Apostle Paul relates the *last commands* of Christ on this subject, as they were revealed to him by our Lord himself, even after his ascension, whereby the necessity and importance of them are still further confirmed! viz. " *That* THE LORD JESUS, *the night* " *he was betrayed, took* BREAD: *and when he had given thanks, he* " *brake* (it), *and said, Take, eat:* THIS IS MY BODY, *which is broken* " *for you:* THIS DO" (τουτο ποιειτε, manifestly directing his disciples to use the solemn ceremony of breaking bread, AS HE HAD DONE) " *in remembrance* (said he) *of me.*" After the same manner also the CUP, *when he had supped*, saying, " THIS CUP *is the New* " *Testament*" (or New Covenant) " *in my blood:* THIS DO YE, *as* " *oft as ye drink* (it) *in remembrance of me.*" Thus far the Apostle relates *the commands of Christ*, which clearly relate to what our Lord himself had before declared concerning the necessity of *eating his flesh, and drinking his blood*; so that this solemn ceremony of *Bread and Wine* is manifestly the means he has given us of *doing*

so;

stood without a *right Faith* in the Dignity and *Divine Nature* of *Christ*; because, in *his Promises* alone, our title

As our Lord had before declared—*My flesh is* MEAT (βρωσις, FOOD, from thence the German BROAT, and English word BREAD) "INDEED, *and my blood is* "DRINK INDEED," he now substituted the real viands of *bread* (αληθως βρωσις, or FOOD INDEED) and wine *(drink indeed)* as the outward symbols of that FLESH and BLOOD (that spiritual *meat* and *drink* for the soul) of which all persons must of necessity partake, who hope for ETERNAL LIFE! *Blessed are they that do his com-* "*mandments, that they may have right to the* TREE OF "LIFE," &c. Rev. xxii. 14.

so; because our Lord declared of the *Bread—This is my Body*, &c. and of the *Cup—This is the New Covenant in my Blood*, &c. And therefore we may be assured, that all persons, who sincerely and with due faith and disposition, partake of these two outward symbols of his *Body* and *Blood* "*in remembrance of him*" (according to the form which he himself so expressly instituted) do most certainly, in a *spiritual* manner, partake also of "*the Tree of Life*," agreeably to the promise of THE SPIRIT, "*to him that overcometh!*" THE BREAD is no otherwise THE BODY OF CHRIST, than as it is used in this institution—viz. *received*, and *eaten* in *remembrance of Christ;* by which we have *Communion of his Body*. 1 Cor. x. 16. For we have no authority whatever to esteem it the *Body of Christ* in any other respect; so that for all other purposes and uses whatsoever, it cannot be allowed *so much as the Name* of any thing else, but what it really is—*mere Bread*—even when it is held up to be worshipped; and therefore that Church which uses it in such an unjustifiable manner, is certainly guilty of the grossest idolatry!

to

to those extraordinary Privileges is founded! "*Whatsoever ye shall ask* IN "MY NAME" (said our Lord JESUS) "*that* WILL I DO" (a clear proof of his Divine Nature) "*that the Father*" (said he) "*may be glorified in the Son. If ye* "*shall ask any thing in* MY NAME" (said our Lord again) "I WILL DO IT," &c. John xiv. 13, 14.

A right Faith, therefore, concerning the true Dignity of that Divine Person, *in whose Name* we hope to obtain the heavenly Gift of the Holy Ghost, is undoubtedly necessary; and we must "*give him the honour due unto his* "*Name*," or the very mention of that Name, instead of entitling us to favour, would be an offence to God, who "*hath* "*highly exalted*" his only begotten Son, "*and given him* A NAME *which is* "*above* EVERY NAME: *that at the* "NAME *of* JESUS *every knee should* "*bow, of* (things) *in heaven, and* (things) "*in*

" *in earth, and* (things) *under the earth:*
" *and that every tongue should confess,*
" THAT JESUS CHRIST IS LORD, *to*
" THE GLORY OF GOD *the Father.*"
(Philip ii. 9—11.)

" *Neither is there salvation in any*
" *other: for there is* NONE OTHER
" NAME UNDER HEAVEN *given among*
" *Men, whereby we must be saved.*"
Acts iv. 12. " *For as the Father raised*
" *up the dead, and quickeneth them:*
" *even so the Son quickeneth whom*
" *he will.*" John v. 21.

In a preceding verse (viz. 17th) our Lord, in like manner, compared (with a seeming insinuation of equality) his own works with the works of his Father—" *My Father worketh hitherto*" (said he) " *and I work.*"

The *Father which worketh hitherto,* was clearly understood by the Jews to signify the *Almighty Father,* the *Worker* or *Maker of all things,* and therefore

they could neither brook the mention he made in the same sentence of his own *working,* nor the particular claim which our Lord expressed in that sentence to the Almighty Father as his peculiar *Father,* calling him *My Father,* instead of *Our Father,* as the common Parent or Creator of Mankind.

All this is plainly implied in the following verse; and "*therefore the Jews* "*sought the more to kill him, because* "*he not only had broken the Sabbath,*" (viz. by his *miraculous Works* in *healing the Sick,* and doing good) "*but said* "*also, that* GOD WAS HIS FATHER," πατερα ἰδιον ελεγε τον Θεον, (said that God was his proper or peculiar Father) "*making himself* EQUAL *with God.*" For to call God his peculiar Father was *justly* esteemed by the Jews the same thing as making himself "*equal with* "*God,*" though they were *unjustly* incensed at it, through a want of due attention

attention to the mighty *Works* (similar to those of the Almighty Father) to which Christ appealed, as a proof that he was really *the Son of God!*

That SUPREME HONOUR is therefore due unto THE NAME AND PERSON OF THE SON, our Blessed Redeemer, who, for OUR SAKE, took THE NATURE OF MAN upon himself, is manifest, because we are expressly commanded to *honour the Son, even as we honour the Father;* so that we cannot exceed—"FOR THE "FATHER JUDGETH NO MAN; *but* "*hath committed* ALL JUDGMENT UN-"TO THE SON: *that all* (Men) *should* "*honour* THE SON, *even as they honour* "THE FATHER (ἱνα παντες τιμωσι τον "υἱον, καθως τιμωσι τον πατερα"). And again, "*He that honoureth not the Son,* "*honoureth not the Father which hath* "*sent him.*" John v. 22, 23.

To "honour the Son" (καθως, from κατα

καθὼς and ὡς, *according as*, or) *even as* they "honour the Father," would be idolatry, if the Son was not a Divine Person, really and truly God from all Eternity! Because the God of Israel, the Eternal and Everlasting יהוה Jehovah, and Creator of all things,* at the very time that he promised this Glorious Redeemer "*for a Covenant of the* "*people, for a Light of the Gentiles;* "*to open the blind eyes, to bring out the* "PRISONERS *from the* PRISON" (that is, from the bondage and slavery of Satan) "*and them that sit in darkness* "*out of the* PRISON-HOUSE," he immediately added in the very next sen-

* "*Thus saith God the Lord* (or Jehovah), *He that* "*created the heavens, and stretched them out; he that* "*spread forth the earth, and that which cometh out of* "*it; he that giveth breath unto the people upon it,* and "Spirit, *to them that walk therein: I the Lord have* "*called thee* (that is, Christ) *in righteousness, and will* "*hold thine hand, and will keep thee, and will give thee* "*for a covenant of the people, for a light of the Gentiles,*" &c. Isai. xlii. 5—8.

tence,

tence, " *I am the* LORD" (or *Jehovah*) " THAT IS MY NAME: *and my* GLO- " RY *will I not give to* ANOTHER," &c. Isai. xlii. 5—8. Yet Christ will surely come *in the* GLORY *of his Father*, εν τη δοξη τε πατρος αυτε—Mark viii. 38. (compare with Luke ix. 26.)

It is impossible therefore, that the Supreme God, JEHOVAH, should " *give* " *his Glory*," or require Men *to honour the Son, even as they honour the Father*, if the Son was *another*, or not in Unity or *One* with the Father in the *Eternal Being* of the One God; I mean, if he was not included in the *One* Eternal Divine *Being* יהוה, which is but ONE (יהוה אחד *One* Jehovah) that is, UNITY ITSELF, and therefore incapable of different Degrees, or *Inequality*. " *Hear*, " *O Israel* (said Moses) *the Lord* (or " Jehovah) *our God, is One Lord*," or " ONE *Jehovah*." יהוה אחד) Deut. vi. 4. And yet we find, that this glorious Name

Name of the One Eternal God of Israel, viz. Jehovah יהוה, is manifestly attributed, both in the Old and New Testaments (as I have already shewn), to the Messiah as a distinct Person from the Father; and therefore, when we read our Lord's expression in John xiv. 28. "*My Father is greater than I,*" we must necessarily understand, that no comparative reference can possibly have been intended thereby, nor is to be made, concerning the *Divine Nature*, or *Godhead*, which certainly is but *One*, viz. "ONE JEHOVAH," as the text expressly declares, and consequently we must acknowledge with the Author of the Creed, commonly attributed to Athanasius, that "*the Son is equal to* "*the Father, as touching his Godhead,*" (viz. the *One Eternal Being*, or Jehovah) "*though inferior to the Father as touch-* "*ing his Manhood,*" or his Mediatorial Office; for in some such qualified sense we must of course understand our Lord's

expression

expression in John (*" the Father is " greater than I"*) before mentioned; for those Men, who venture to assert, that the Inferiority of the Son consists in his *Divine Nature*, must evidently suppose a *Superior* and *Inferior* Divine Nature, and consequently, that there are Two *Divine Natures*, which Idea the Scriptures expressly forbid—" (JEHO-" VAH, OUR GOD, *is* ONE JEHOVAH," (Deut. vi. 4.)—And therefore, as the Son is also JEHOVAH, we are bound by the Scriptures to believe, that he is of the same *Divine Nature* with the Father in that *One Eternal* Being, agreeably to what he himself has declared—" *I and " the Father are One.*" (*Εγω και ὁ πατηρ ἑν εσμεν*) John x. 30. And as the *Plurality* of Persons is clearly expressed in the latter text by the *Plural* Verb *εσμεν*, *we are;* so the word *ἑν*, *One*, evidently demonstrates the UNITY and EQUALITY of *their Divine Nature;* for it is no less evident from the context, that the said word

word ἓν, ONE, refers to the *Being of God*, or Jehovah, and was intended to express the *Unity* of their *Divine Nature*.* The Jews, it is plain, understood the expression in that sense, and immediately charged our Lord with *Blasphemy*—saying—"*Because that "thou, being a Man, makest thyself "God.*" And though our Lord condescended to cite a passage from the Psalms, wherein the title *of Gods* is applied to *mere Men*, viz. "*I said ye are "Gods,*" in order to shew, that the Scriptures *would not be broken* by the consequence which they had drawn from his expression; yet he immediately after maintains the evident meaning of his first expression, as it was at first *understood by the Jews*, and, by a fair comparison, shewed his infinite superi-

* Το θεῖον, *the Divine Nature*, or *Godhead* (Acts xvii. 29.) which can be but *One*, (ἓν θεῖον, *One Godhead*) as there is but *One God*, Εἷς γαρ θεος, 1 Tim. ii. 5. ὁ θεος εἷς εστι. James ii. 19.

ority

ority over them that were called *Gods*, in the Law, "*If he*," (said our Lord, meaning the Prophet David) "*called* "*them* GODS, *unto whom the Word of* "GOD *came, and the Scripture can-* "*not be broken; say ye of him, whom* "*the Father hath sanctified, and sent* "*into the world, thou blasphemest; be-* "*cause I said, I am* THE SON OF GOD?" And our Lord immediately added an incontestable proof of his being GOD [not merely in a *confined, qualified Sense*, like those *Men* called GODS in Scripture,* but GOD also] *in Effect* and *Power!*

* "*I have said*, Ye (are) GODS; *and all of you* "(are) *children* (or SONS) *of the most High.*" (Psa. lxxxii. 6.) The whole Psalm is plainly intended as a reproof and warning to wicked *Rulers* or wicked *Judges*, whom the inspired Psalmist calls *Gods*, probably because they ought to act as *God's Vicegerents* on earth, in "*judging righteously*," according to GOD'S LAW, as Moses "*charged them*"—"*Ye shall not respect persons* "*in judgment*, (but) *ye shall hear the small, as well as* "*the great: ye shall not be afraid of the face of man;* "FOR THE JUDGMENT IS GOD'S," &c. Deut. i. 16, 17.

Power!—" *If I do not* THE WORKS OF " MY FATHER " (continued our Lord) " *believe*

17. or, as King *Jehoshaphat* afterwards warned his *Judges*, in a most excellent charge, which ought to be wrote in letters of gold on the most conspicuous part of every Court of *Judicature*—viz.—" *Take heed what ye* " *do: for ye judge not for man*, BUT FOR THE LORD, " WHO IS WITH YOU IN THE JUDGMENT. *Where-* " *fore now let the fear of the Lord be upon you!—Take* " *heed; and do it! for* (there is) *no iniquity with* THE " LORD OUR GOD, *nor respect of persons, nor taking of* " *gifts.*" (2 Chron. xix. 6, 7.) It is obvious, therefore, when these texts are duly considered, that *Judges and Magistrates* are called GODS, by the Psalmist, only in a confined and qualified sense, because they " *judge not* " *for man, but for the Lord,*" and because " *the judg-* " *ment is God's;*" and though in the same sentence they are called " SONS OF THE MOST HIGH," yet this is no disparagement or lessening to the title and dignity of the REAL SON OF GOD, because the former (which are mere *men* by nature) are no otherwise " SONS *of the* " *most High*," than by *Adoption*, for the sake of the REAL SON, who was " *not ashamed* to call them " BRETHREN,"* (Heb. ii. 11.) and even vouchsafed

* "I will declare thy Name unto MY BRETHREN." Psa. xxii. 22. And again—" *Who are* MY BRETHREN? And he stretched out his " hands towards his disciples, and said, Behold, my *Mother, and* MY " BRETHREN. For whosoever shall do the will of my Father which " is in heaven, the same is my BROTHER," &c. Mat. xii. 48—50.

to

" *believe me not.* BUT IF I DO, *though* " *you believe not me,* BELIEVE THE " WORKS:

to take *Human Nature* upon himself, and to become also " THE SON OF MAN," that he might be our BROTHER indeed, and the Restorer of *Human Dignity* in his own Person!

The quotation made by our Lord (John x. 34.) from the 82d Psalm, viz. " I SAID *ye are Gods*," manifestly refers us back to a preceding expression in the 1st verse of the same Psalm, wherein the inspired Psalmist had " SAID," that God "*judgeth among* THE GODS,"—meaning " *the congregation of God,*" mentioned in the beginning of the same verse—" *God standeth in* THE " CONGREGATION OF GOD: *he judgeth among* THE " GODS. *How long will ye judge unjustly?*" &c. The whole Psalm, as I have before remarked, is a reproof or warning to *unjust Judges*, who are here called GODS, apparently in no other sense, than what I have already described. " *The congregation of God,*" (עדת אל and עדת יהוה) signifies, for the most part, the *main body of the people*, or *the congregation of the Israelites in general*, as in Numbers xxvii. 17. and xxxi. 16. and also in Joshua xxii. 16, 17.; but in the text before us (when the subject of the context is duly considered) the expression seems to mean, *the congregation* or *assembly of the Judges* or *Senators of the people*, and not the whole " *Congregation* " *of God;*" though indeed the said assembly was *the proper representative* of the whole " *Congregation of* " *God;*"

" WORKS: *that ye may know and* BE-
" LIEVE *that the* FATHER *is* IN ME,
" *and I* IN HIM." (John x. 31—38.)

This

" *God;*" because *the Judges, Magistrates,* and other Officers, were originally ELECTED BY THE PEOPLE, AS ALL MAGISTRATES and PUBLIC OFFICERS (in strict justice) OUGHT TO BE! We read, indeed, that Moses " CHOSE *able men out of all Israel, and made* " *them heads over the people,*" (Exod. xviii. 25.) but, in fact, " *the able men*" were chosen *by the people*, and not *by Moses* (though it is here said, that " *he chose*" them, as it was, *indeed*, by HIS advice, that they were *chosen*, agreeably to the council and proposal of Jethro, related in the preceding context) for in the first chapter of Deuteronomy, wherein Moses begins to repeat the history of former transactions, he relates this amongst the rest, in terms, which clearly shew, that *the election* of the " *able men*" was BY THE PEOPLE. " *I spake unto* " *you*" (says he) " *at that time, saying, I am not able* " *to bear you myself alone: the Lord your God hath* " *multiplied you*, &c. *How can I myself alone bear* " *your cumbrance, and your burden, and your strife?* " TAKE YE, (הָבוּ לָכֶם CHUSE YE TO YOUR-" SELVES*) *wise men, and understanding, and* KNOWN " AMONG

* "*In the Hebrew*" (says the learned Bp. Patrick) "*it is,* GIVE YE, " i. e. *present unto me* (says he) *such persons* AS YOU THINK FIT, " *according to the following characters:*" " WISE MEN, *and* UNDER-" STANDING, *and* KNOWN AMONG YOUR TRIBES," &c. Thus the learned Bishop's paraphrase amounts to the full meaning of my inter-

This reference to *the Works of the Father*, was a manifest appeal of Christ to

" AMONG YOUR TRIBES," (which necessarily implies that the Tribes were to NOMINATE) " *and I*" (said Moses) " *will make them Rulers over you*," (i. e. the returns of the elections were to be made to Moses, and he was to invest *the Elected* with public authority). " *And ye*" (said Moses) " *answered me, and said*— " *The thing which thou hast spoken* (is) *good* (for us) " *to do.*" (Thus Moses, like a good politician, and

interpretation above, " *Chuse ye to yourselves*"—But there is no need of a paraphrase to justify this rendering: the word הבו indeed, literally signifies, GIVE YE, as the Bishop remarks; but neither his Lordship, nor the English version, have taken any notice of the word which immediately follows it, viz. לכם—" TO YOURSELVES;" for, when these two words come together, הבו לכם they form a *phrase*, which, construed literally indeed, is, " *Give ye to yourselves*;" (Δοτε εαυτοις, as the LXX. have *literally* rendered it) but as such a sentence necessarily implies *a choice*, the phrase is much better expressed when rendered, " *Chuse ye to yourselves*," as above; which is the version of the *Syriac* ܒܚܪܘ ܠܟܘܢ " *Chuse ye to* " *yourselves*," both in this text, and in Joshua xviii. 4. where the same Hebrew phrase occurs הבו לכם—" CHUSE YE TO YOUR- " SELVES *three Men for each Tribe, and I will send them, and they shall* " *rise, and go through the land, and describe it according to the inheri-* " *tance of them; and they shall come* (again) *to me*," &c. Thus Joshua also, as a faithful *Minister of State* under GOD, was careful to maintain *the popular Rights of Election*, and to promote them by his advice! Even a survey of the country, in his opinion (it seems) was not to be trusted to any public officers or commissioners whatever, but such as were duly *chosen by the people*, and those *in equal proportions* for each Tribe—" *Chuse ye to yourselves*" (said he) " *three Men for each Tribe*," &c.

faithful

to the understanding of his hearers, concerning the peculiar manner in which he

faithful public minister under God, declared *the free assent of the people*, whereby the important measure he had *proposed*, by the advice of JETHRO, was *enacted*, and became a public LAW, or STATUTE). "*So I* "*took*" (said Moses) "*the Chief of your Tribes, wise* "*men, and known*," [that is, "*known among the Tribes*," (as expressed in the 13th verse) which necessary *qualification* could not fairly be ascertained, unless the *known* men were really *returned* or *named* to Moses, as such, by the Tribes themselves] "*and made them heads over* "*you, captains over thousands, and captains over* "*hundreds, and captains over fifties, and captains over* "*tens, and officers among your Tribes.*" [Thus it appears, that the officers in general, from *the colonel*, or captain of a thousand (whether of *individuals* or *families*) down to *the serjeant*, or tything-man, were recommended or *nominated* by the people, before they were invested with authority by Moses] "*And I charged your* JUDGES *at* "*that time*," (whereby it must of course be understood, that the JUDGES also had been previously nominated by the people as "*wise men, and understanding, and known* "*among the Tribes*," agreeably to the preceding *enacted* proposal) "*saying, Hear* (the causes) *between your* "*brethren, and* JUDGE *righteously between* (every) *man* "*and his brother, and the stranger* (that is) *with him.* "*Ye shall not respect persons in judgment*," &c. Deut. i. 9—17. The remainder of the excellent charge I have

quoted

he was *really God*, and of the same *Divine Nature* with THE FATHER, agreeably

quoted above. This *Right of the People* to ELECT *Judges* and *Officers* is clearly confirmed by a parallel Text in the same Book, chap. xvi. 18.—"JUDGES AND "OFFICERS *shalt thou make thee in all thy Gates which* "*the Lord thy God giveth thee throughout thy Tribes,* "*and they shall judge the people with just judgment.*" When this is rendered literally, according to the original, the popular Right of election appears still more manifest—"*Judges and Officers shalt thou give to thyself*" (תתן לך) which could no otherwise be than by a free election in all their Gates (i. e. the Gates of their Cities, where the public Courts were anciently held) for the *Judges and Officers* to each Tribe respectively.—Let us be truly thankful to God for the *Justice* of his Laws, and let us pray that we may have Grace to adopt them! As far as the nature of our political Establishments will legally permit, let us, for the honour of *Human Nature*, imitate that glorious State. I have thus far digressed from my subject, not only for the sake of explaining several texts of Scripture, which occurred to me in the course of my argument, but also, for the honour of *Human Nature*, to shew *the glorious State of Political Liberty*, with which God was pleased to bless his people ISRAEL; and in which he would, most certainly, have maintained them, if they had persevered in *the right Faith*, and in due obedience to *his Laws!* But when men forsake GOD, they

agreeably to the obvious sense of his first proposition—" *I and the Father* " *are*

they unavoidably lose their LIBERTY! Let no man conceive that the *Rights of Election*, which I have proved by Scripture, were the Rights only of a single Nation, the *People of Israel;* on the contrary, let us remember, that as all Nations under the christian dispensation, or rather all Nations that are really *Christian*, are said to be engraffed on the *Israelitish* Olive Tree, and are thereby entitled to the *name* of *Israel*, so they are undoubtedly entitled likewise to all the immunities and privileges of *redeemed Israel:* for the only *people*, perhaps, that are *judicially* excluded from those *national* Rights, are the *Branches* which were *broken off from that good Olive Tree, for their unbelief*, i. e. the Jews themselves, who are *broken off* indeed, for a *time* (a long *time*, alas, it has now been!) and are dispersed or *strewed* (like *Dead Branches* separated from their proper root) *amongst all the nations of the Earth;* thus *universally* exhibiting, as it were, a *monumental proof* of the Scripture Testimonies against that peculiar Nation! But, under the christian dispensation, there is not only the *same reason* for claiming to the *people*, the Israelitish privilege of *electing all temporal* JUDGES and OFFICERS; but there are also unquestionable proofs that the *elective rights of christian people* are enlarged still farther to the choice of all their *Spiritual officers* and *ministers;* whereas even in Israel, all *Spiritual Functions* were *hereditary*, and not *elective*. Thus

are

" *are One,*" (ver. 30.)—and the unbelieving Jews (notwithstanding their *mental blindness, and hardness of heart,* foretold by their Prophets) as plainly *understood,* that the necessary effect of this argument was exactly the same upon the whole, that they at first apprehended; viz. that he " MADE HIM-" SELF," (i. e. declared himself to be *really*) " GOD," and therefore they immediately renewed their wicked persecution as at first; for " *they sought* " *again*

are the *Elective Rights* of Christian People, exceedingly enlarged; and all persons who withhold or oppose these just *rights* ought to beware lest they be found at last amongst the enemies of the *King of Righteousness;* for it is remarkable that the *great apostacy* so long foretold in the christian church could not *manifest itself in Power* until the unwearied encroachments and usurpations of *Popes, Emperors,* and *Kings* had withdrawn from the *Church* (i. e. the *congregation of clergy and people* in each country or district) that *most essential Right* of all others, the ancient usage of *electing their own Bishops!* See a long Note on this Subject, beginning at p. 331, of my Tract on the Law of Retribution. See also under the title, *Bishops,* in the Index of my Tract on Congregational

" *again to take him,*" (says the text) " *but he escaped out of their hands.*" (ver. 39.)

My readers may perhaps think, that I prolong my work too much, and render it tedious, by inserting so many proofs concerning the *Divine Nature of* THE SON OF GOD; but alas! I find, that my labour on this point is become

Courts. The Pontifical function at Rome, (the 8th, and last Head of the Beast) has been notoriously guilty of suppressing and undermining that *essential Right* of the *Catholic Church*, the *Election of their own Bishops, in every nation throughout Christendom!* [See my remarks on the Common-Law maxim, " *Ordo Episcorum*, &c." (that " *the order of Bishops is the strength of the Re-* " *public,*") in my Tracts on *Congregational Courts*, No. V. p. 297, to 365.] Nevertheless the Bishops that have been appointed in this Protestant State ever since the Reformation, have been, in general, worthy men, not only of sufficient learning, but also of exemplary morality and virtue (I sincerely believe) with very few exceptions. So that the truth of our Common-Law Maxim about " *the strength of the Republic*" has been manifestly supported by the blessing and favour of *Divine Providence*, for which we ought to be sincerely thankful, though the original Elective Rights, destroyed by the Papacy, have not yet been restored.

necessary!

necessary! Many learned Men, and some, even of my own particular friends, have unhappily overlooked that indispensable doctrine, and do not perceive that the glorious Name JEHOVAH (the peculiar Name of THE ONE SUPREME GOD) is clearly in the Scriptures attributed also to *the Son of God!* And we cannot rightly understand *the Nature and Dignity of* MAN (which is my leading subject in this Tract) nor the true value of THE PRICE which was given for MAN'S REDEMPTION (as we "*are* "*bought with* A PRICE," 1 Cor. vi. 20.) unless we are truly sensible of *the Nature and Dignity* (as far as God has revealed it to us in the Scriptures) of that Divine Person, who took *Human Nature* upon himself, in order to restore the lost *Dignity* and *Privileges* of *fallen* Man!

One of my learned friends (though a sensible and worthy man) amongst other

other arguments and quotations against my doctrine, remarks as follows:

'*The Apostle Paul*' (says he) '*saith,* '*in Ephes.* i. 17.—20. *that*' "THE GOD "OF OUR LORD JESUS CHRIST, THE "FATHER OF GLORY"—"SET HIM AT "HIS OWN RIGHT HAND." '*Hence*' (says my learned friend) '*it necessarily* '*follows that Christ is not Jehovah, but* '*the Son of Jehovah.—God, who made* '*the worlds by his Son, is the Father of* '*Christ.* (Heb. i. 2.) See likewise' (says he) 'Isaiah xi. 2.'—"*The Spirit of* "JEHOVAH *shall rest upon him.*"—'*Also Isai.* lxi. 1, 2.' "*The Spirit of* "*the Lord God is upon me, because* "JEHOVAH *hath anointed me to preach*" '&c. *compared with Luke* iv. 18.'

Now that Christ is *the Son of God,* or (as my friend styles him) "*the Son of* "*Jehovah,*"

" *Jehovah,*"* every true Christian must readily allow to be a true and indispensable doctrine; but it by no means *follows* from thence (though my friend says it *necessarily follows*) " *that Christ* " *is not Jehovah!*" To the direct contrary of my friend's assertion, I am obliged to remark, that *as Christ is the Son of Jehovah, and the Son of God* in a *peculiar* and *essential* manner,† *it necessarily*

" * *I will declare the decree:* THE LORD" (in the Hebrew, JEHOVAH) " *hath said unto me, Thou art* MY " SON; *this day have* I BEGOTTEN THEE." Psal. ii. 7.

† Christ is, in a *peculiar* and *essential* manner, the " *Son of God,*" because he " *proceeded forth, and came* " *out of God,*" (see p. 272, 273.) and is expressly called " THE ONLY BEGOTTEN" of the Almighty Father— " *And the* WORD *was made flesh, and dwelt among us* " *(and we beheld his glory, the glory as of* THE ONLY " BEGOTTEN OF THE FATHER) *full of grace and truth.*" John i. 14. And again, " GOD *so loved the world, that he* " *gave* HIS ONLY BEGOTTEN SON, *that whosoever* " *believeth in him should not perish, but have everlasting* " *life. For* GOD *sent not* HIS SON *into the world to* " *condemn the world, but that the world through him might*

cessarily follows from thence, that he is also really and truly GOD and JEHOVAH in an *essential* manner; for *as a* SON must necessarily partake of the *Nature* or *Essence* of his natural FATHER, so "THE SON OF JEHOVAH" must necessarily be of the same *Nature, Being*, or *Essence* with his ALMIGHTY FATHER, JEHOVAH; and as there is but ONE JEHOVAH, must necessarily in some way or other (though incomprehensible to us at present) be included in that ONE *Eternal* BEING! The very circumstance which my friend assigns as a proof that "*the Son* is NOT JEHOVAH," was esteemed by the unbelieving Jews (when our Lord was on earth) as a proof that he *made himself equal with God!* "*Therefore the Jews sought the* "*more to kill him, because he not only*

"*might be saved. He that believeth on him is not con-*
"*demned: but he that believeth not is condemned already,*
"*because he hath not believed in the name of* THE ONLY
"BEGOTTEN SON OF GOD." John iii. 16—18.

"*had*

" *had broken the Sabbath*" (that is, as they falsely alledged, because he had healed the Sick, and done good on the Sabbath Day, which was certainly lawful) " *but said also, that* GOD WAS " HIS FATHER" (πατερα ἰδιον, his *own proper* or *peculiar* Father, that is, his Father in a *real* or *essential* manner; and this, it seems, is the very reason which my friend has assigned as a proof that *Christ is not Jehovah*, but which, on the contrary, the Jews rightly esteemed to be the same thing as) " *making himself* EQUAL WITH GOD! ἰσον ἑαυτον ποιῶν τῷ Θεῷ. John v. 18.

Our Lord was so far from denying the truth of *the consequential Doctrine*, which the Jews had drawn from his having said, that " *God was his Father*," πατερα ἰδιον—" his *own proper Father*," that he immediately, in the very next verse, appealed to *his works* for the truth of it! " *Then answered Jesus, and said*

" *unto*

" *unto them, Verily, Verily, I say un-*
" *to you, the Son can do nothing of him-*
" *self, but what he seeth the Father*
" *do:*" (shewing thereby, that *the Father* is indeed the Fountain of Power; but immediately afterwards he shews likewise, that he himself, as being *Son of the Almighty Father,* was therefore *equal in Power with* THE FATHER) "*for*
" *what things soever he*" (that is, the Father) " *doeth,*" (said our Lord)
" THESE ALSO DOETH THE SON LIKE-
" WISE!" (or *in like manner ὁμοίως,* which is surely such an ample declaration of his *own Almighty Power,* as could not be true, were he not really JEHOVAH) "*For the Father*" (continued our Lord) " *loveth the Son, and sheweth him*
" ALL THINGS THAT HIMSELF DOETH:
" *and he will shew him greater* WORKS
" THAN THESE" (alluding to the mighty WORKS, by which he proved himself to be " THE SON OF JEHOVAH") " *that*
" *ye may marvel*" (said he). " *For as*
" *the*

" *the Father raiseth up the dead, and* " *quickeneth* (them); EVEN SO THE " SON QUICKENETH WHOM HE WILL." [Another incontestable declaration of ALMIGHTY POWER, such as cannot be attributed to any that is not TRULY GOD, though it is certainly an especial *Attribute* of him that is called αρχηγον της ζωης—" THE PRINCE (or Author) OF " LIFE!"*] " *For the Father*" (continues our Lord) " *judgeth no man; but* " *hath committed* ALL JUDGMENT *unto*

* " *But ye denied the Holy One, and the Just,*" (said the Apostle Peter to the Jews) " *and desired a murderer* " *to be granted unto you. And killed* THE PRINCE OF " LIFE, *whom God hath raised from the dead; whereof* " *we are witnesses: and* HIS NAME" [i. e. the Name of JESUS, as a proof that he hath " LIFE IN HIMSELF, " (John v. 26.) and QUICKENETH WHOM HE WILL"] " *through faith in* HIS NAME *hath made this man strong,* " *whom ye see and know,*" &c. Acts iii. 14—16. For as the Prophets of old wrought miracles in the Name of JEHOVAH, so the Apostles and Primitive Christians wrought miracles in the Name of JESUS, to prove that he was the *Son of Jehovah*, and consequently is truly *God* and *Lord*.

" *the Son, that all* (men) *should honour** " *the Son, even as they honour the* " *Father.*" (And as *supreme Honour* is certainly due to THE FATHER, we must of course honour the SON with *supreme Honour,* EVEN AS (καθως) " *we honour*

* Which *Honour* (as I have before remarked) implies *supreme Honour*, and *Worship*, such as would be gross idolatry, if THE SON was not truly JEHOVAH; because *the Law* (which Christ came to fulfill*) declares expressly—" *Thou shalt fear* JEHOVAH THY GOD; " *him shalt thou serve, and to him shalt thou cleave,*" &c. Deut. x. 20. And this Law Christ himself, in his quotation of it, has taught us to understand as an injunction to serve and fear JEHOVAH *only*, or *exclusively* of every other BEING—" *for it is written* (said our Lord) " *Thou shalt worship* THE LORD THY GOD," (ΚΥΡΙΟΝ τον Θεον σου, for " JEHOVAH *thy God*") " *and him* ONLY *shalt thou serve*" (or worship) αυτω ΜΟΝΩ λατρευσεις, (Matth. iv.10.) whereas if *the Son* was not truly JEHOVAH, this also would be an irreconcilable contradiction to the command above mentioned, that " *all men should honour the Son, even as* (καθως) " *they honour the Father!*"

* " *Think not that I am come to destroy* THE LAW, *or* THE PRO- " PHETS: *I am not come to destroy, but* TO FULFIL. *For verily I say* " *unto you, Till heaven and earth pass, one jot or one tittle shall in no* " *wise pass from* THE LAW, *till all be fulfilled.*" Matth. v. 17, 18.

" *the*

" *the Father.*" This is so necessary a part of the Christian Duty, that men cannot pay the proper honour to THE HEAVENLY FATHER, unless they *thus honour* THE SON, also, with supreme Honour; for) " HE THAT HONOURETH " NOT THE SON" (that is, " *He that* " *honoureth not the Son, even as he* " *honoureth the Father*"—for this is necessarily implied from the preceding context) " HONOURETH NOT THE FA- " THER,* WHICH HATH SENT HIM. John v. 17—23.

The

* How dangerous, therefore, is the doctrine of some modern Clergymen, who have seceded from the Church of England, merely because the Litany, and other Parts of our excellent Liturgy, express *Divine Honour to* THE SON OF GOD! What mental blindness! not to perceive that we are bound to *honour* THE SON (not merely for *his own sake*, but also) *for the sake of our* HEAVENLY FATHER " *which hath sent him*," that *the* FATHER, in return, may have mercy on us, *for the sake* of *his* ONLY SON! For the scriptures assure us, that we cannot *honour the Father*, if we do not *honour the Son*;—and the Jews of old were warned by the Psalmist concerning the necessity of " *Honouring the Son*," lest they should perish

The Scriptures attribute Eternal *Honour* and *Glory* to THE SON, and that jointly with THE HEAVENLY FATHER—"*Blessing, and* HONOUR, *and* GLORY, "*and* POWER, *be unto him that sitteth* "*upon the throne,* AND UNTO THE "LAMB, *for ever and ever. And the* "*four beasts*" (or animals,* representing

perish from the right way! נשקו בר פן יאנף ותאבדו דרך "*Kiss* THE SON, *lest he be angry, and ye* "*perish* (from) *the way,*" (Psal. ii. 12:) The literal sense of this passage is fixed by the preceding context—"*I will declare the decree*—JEHOVAH *hath* "*said unto me, Thou art* MY SON; *this day have I* "*begotten thee,*" v. 7.

* The Redeemed out of the twelve tribes of Israel, which are represented by *the figures that anciently distinguished the standards of the four principal tribes in their encampments round the tabernacle.* This opinion has been adopted by the great Sir Isaac Newton—"The people of Israel" (says he) "in the wilderness "encamped round about the tabernacle, and on the east "side were three tribes under the standard of *Judah*, "on the west were three tribes under the standard of "*Ephraim*, on the south were three tribes under the "standard of *Reuben*, and on the north were three tribes "under the standard of *Dan*, Numb. ii. And the standard

ing the Redeemed Hosts of Israel) "*said*, AMEN." (Rev. v. 13, 14. See also the 12th verse.)

Thus we find, that "HONOUR, and "GLORY, and POWER," belong "UNTO

"standard of JUDAH was *a lion*, that of EPHRAIM *an* "*ox*, that of REUBEN *a man*, and that of DAN *an* "*eagle*, as the Jews affirm." (Compare this with Revel. iv. 7.*) "Whence were framed" (says Sir Isaac Newton) "the Hieroglyphicks of *Cherubims* and "*Seraphims*, to represent the people of *Israel*. A "*Cherubim* had one body with four faces, the faces of "a *lion*, an ox, a *man*, and an *eagle*, looking to the four "winds of heaven, without turning about, as in Ezekiel's "vision, chap. i. And four *Seraphims* had the same "four faces with four bodies, one face to every body. "The four beasts are therefore four *Seraphims* standing "in the four sides of the people's court; the first in the "eastern side with the head of *a lion*, the second in the "western side, &c. and all four signify together the "twelve tribes of *Israel*, out of whom the hundred and "forty four thousand were sealed." Apoc. vii. 4. Observ. on the Prophecies of Daniel and the Apoc. p. 259.

* "*And the first beast* (was) *like* A LION, *and the second beast like* "A CALF, *and the third beast had a face as* A MAN, *and the fourth* "*beast* (or animal) was) *like a* FLYING EAGLE," Rev. iv. 7.

"THE

"THE LAMB FOR EVER!" He had indeed, *for a time*, laid aside this SUPREME GLORY (this *Glory* which is attributed to him jointly *with him that sitteth upon the Heavenly Throne)* that he might become "*the Son of Man,*" and "*by Obedience* * in *fulfilling the* "*Law,*"† and "*all Righteousness,*"‡ even as A MAN, might retrieve the dignity and lost privileges of HUMAN NATURE: but the *Divine Glory* was again to be restored to him, though he now partook of *the Nature* of his *Creature Man;* nay, the Son himself, even

* "*For as* BY ONE MAN'S DISOBEDIENCE *many* "*were made sinners, so* BY THE OBEDIENCE OF ONE "*shall many be made righteous.*" Rom. v. 19.

† "*Think not that I am come to destroy the Law,* "*or the Prophets: I am not come to destroy, but to* "*fulfill.*" Matth. v. 17.

‡ "*And Jesus answering, said unto him,*" (John the Baptist) "*Suffer* (it to be so) *now: for thus it becometh* "*us* TO FULFILL ALL RIGHTEOUSNESS. *Then he* "*suffered him.*" Matth. iii. 15.

when

when *a Man*, claims *the Glory* of his Heavenly Father!—"*And now, O Fa-*
"*ther*" (said he) "GLORIFY THOU ME
"WITH THINE OWNSELF, WITH THE
"GLORY *which I had* WITH THEE *be-*
"*fore the world was.*" John xvii. 5. See also p. 321.

It was not only in his *Divine Nature*, that THE SON was to be thus *glorified*, but expressly as "MAN;" so that *the Nature of* MAN is indeed exalted in Christ to the highest pitch of glory!—"*Behold* THE MAN, *whose Name is*
"THE BRANCH" (says the Prophet Zechariah) "*he shall grow up out of his*
"*place, and he shall* BUILD THE TEMPLE
"*of the Lord:** *even he shall* BUILD
"THE TEMPLE *of the Lord; and he*
"*shall* BEAR THE GLORY," (that is, *even he*,—THE MAN that is called *the*

* That is—"*The Holy* TEMPLE *in the Lord*," (i. e. in Christ) "*in whom*" the Faithful "*are* BUILD-
"ED *together for an habitation of* GOD *through* THE
"SPIRIT." Ephes. ii. 21, 22. See also p. 317—320.

Branch,

Branch, shall BEAR THE GLORY) "*and* "*shall* SIT *and* RULE UPON HIS THRONE; "*and he shall be* A PRIEST UPON HIS "THRONE," [that is, a ROYAL PRIEST, after the order of that *Righteous King*,* who was KING of SALEM, or King of PEACE,†] "*and the Counsel of* PEACE "*shall be between them both.*" (Zechariah vi. 12, 13.) The throne or kingdom here promised, was also to be *an everlasting Kingdom*, though given to Christ, expressly as "*Son of Man*;" for it is certainly the same Kingdom foretold by the Prophet *Daniel*,—"*I saw*

* "*The Lord* (Jehovah) *hath sworn, and will not* "*repent. Thou art* A PRIEST FOR EVER *after the* "*order of* MELCHIZEDEK, or "*the righteous King.*" Psa. cx. 4. Compare with Heb. v. 6—10. and also with Heb. vii. 1—11.

† "*For this* MELCHI-SEDEC, *King of Salem, Priest* "*of the most High God, who met Abraham returning* "*from the slaughter of the Kings, and blessed him, to* "*whom also Abraham gave a tenth part of all; first,* "*being by interpretation,* KING OF RIGHTEOUSNESS, "*and after that also King of Salem, which is, King of* "*Peace,*" &c. Heb. vii. 1, 2.

"*in*

" *in the night visions,*" (says Daniel) " *and behold* (one) *like* THE SON OF " MAN *came with the clouds of heaven,* " *and came to the ancient of days, and* " *they brought him near before him.* " *And there was given him* DOMINION, " *and* GLORY, *and* A KINGDOM, *that all* " *People, Nations, and Languages,* " *should serve him:* HIS DOMINION IS " AN EVERLASTING DOMINION, WHICH " SHALL NOT PASS AWAY, *and* HIS KING- " DOM (that) WHICH SHALL NOT BE DE- " STROYED." Dan. vii. 13, 14. Compare this with chap. ii. 44. wherein the same Prophet informs us, that—" *in the days* " *of these Kings*" (meaning the Kings or rather Kingdoms which succeeded the fourth great Kingdom or Roman Empire) " *shall the God of Heaven set* " *up a Kingdom, which shall* NEVER BE " DESTROYED: *and the Kingdom shall* " *not be left to other People,* (but) *it* " *shall break in pieces, and consume all* " *these Kingdoms, and* IT SHALL STAND

" FOR EVER." The Psalmist had also previously declared—" *Thy Throne, O* " GOD, *is* FOR EVER AND EVER." Psal. xlv. 6. Which the Apostle Paul has applied expressly to the Son. Heb. i. 8. These Prophecies of an *Eternal Kingdom,* proclaimed by the Prophets under the Old Testament, were confirmed by the Angel GABRIEL, when he declared the Eternity of CHRIST'S Government :—" *And behold*" (said he to the Blessed Virgin) " *thou shalt con-* " *ceive in thy womb, and bring forth a* " *Son, and shalt call his name* JESUS" (which signifies A SAVIOUR. See note in p. 233.) " *He shall be great, and* " *shall be called the Son of the Highest:* " *and* THE LORD GOD *shall give unto* " *him* THE THRONE *of his Father* " *David. And he shall* REIGN *over the* " *House of Jacob* FOR EVER (—εις τους " αἰωνας) : *and of* HIS KINGDOM THERE " SHALL BE NO END (και της Βασιλειας " αὐτου ουκ εσται τελος.") Luke i. 31—33.

33. The Apostle Paul, nevertheless, informs us of a time, "*when he* (Christ) "*shall have* DELIVERED UP THE KING-"DOM TO GOD, EVEN THE FATHER; "*when he shall have put down all Rule,* "*and all Authority and Power.*" (meaning ALL POWER that in any degree is opposite or inimical in its Nature to his KINGDOM OF RIGHTEOUSNESS) "*For he must* REIGN *till he hath put* "*all Enemies under his Feet.*" 1 Cor. xv. 24, 25. And again, in the 28th verse—"*And when all things shall be* "*subdued unto him, then shall* THE "SON ALSO HIMSELF BE SUBJECT UNTO "HIM THAT PUT ALL THINGS UNDER "HIM, THAT GOD MAY BE ALL IN ALL." The two last-mentioned texts, when collated with the preceding declarations concerning *the Eternity of Christ's Kingdom,* would contain an irreconcilable difficulty, were it not clearly demonstrable, that "*the Son of God*" is really included with THE ALMIGHTY FATHER

in

in the Eternal BEING JEHOVAH, and consequently is truly GOD! For the fact is, that he is called JEHOVAH and GOD in many unquestionable passages of Scripture, in some *expressly*, in others by *necessary implication*, (several examples of which are already cited in this Tract) and no inference to the contrary can be justly drawn from any of the texts which my learned friend (before mentioned) has laid before me as proofs of an opposite sentiment!

Most of these, indeed, are such as relate to *the Son*, merely in his *mediatorial Office* as MESSIAH, or *the Anointed of* JEHOVAH;—as Psal. ii. 2.* compared with

* "*The Kings of the earth* (up) *set themselves, and the* "*Rulers take counsel together against the Lord, and* "*against his Anointed.* Psal. ii. 2. "*And when they* "*heard that, they lifted up their voice to God with one* "*accord, and said, Lord, thou art God, which hast made* "*heaven and earth, and the sea, and all that in them is;* "*who by the mouth of thy servant David hast said, Why* "*did*

with Acts iv. 24, 25, 26. also Heb. i. 8. 9.—Psal. cx. 1. 1 Cor. xv. 25. (which is the particular text now under consideration) Eph. i. 17. 20. and Heb. i. 2. And others relate particularly to Christ's ministry, whilst he dwelt personally as *a*

" *did the heathen rage, and the people imagine vain* " *things? The Kings of the earth stood up, and the* " *Rulers were gathered together against the Lord, and* " *against his Christ.*" Acts iv. 24, 25, 26. " *But unto* " *the Son* (he saith), *Thy throne, O God* (is) *for ever* " *and ever: a Sceptre of righteousness* (is) *the Sceptre of* " *thy Kingdom. Thou hast loved righteousness, and* " *hated iniquity: therefore God* (even) *thy God, hath* " *anointed thee with the oil of gladness above thy* " *fellows.*" Heb. i. 8, 9. " *The Lord said unto my* " *Lord, Sit thou at my right hand: until I make thine* " *enemies thy footstool.*" Psal. cx. 1. " *For he must* " *reign till he hath put all enemies under his feet.*" 1 Cor. xv. 25. " *That the God of our Lord Jesus Christ, the* " *Father of glory, may give unto you the Spirit of wisdom,* " *and revelation, in the knowledge of him,*" &c. " *which* " *he wrought in Christ, when he raised him from the dead,* " *and set* (him) *at his own right hand in the heavenly* " (places)." Eph i. 17. 20. " *Hath in these last days* " *spoken unto us by* (his) *Son, whom he hath appointed* " *heir of all things, by whom also he made the worlds.*" Heb. i. 2.

Man

Man upon earth;—as Isai. xi. 2.* lxi. 1, 2. compared with Luke iv. 18.—These prove, indeed, that he is "*inferior* "*to the Father as touching his Man-* "*hood,*" and all of them demonstrate his subordination to the Almighty Father in the ministry and gracious offices which he had undertaken for the restoration of mankind; but none of them afford the least shadow of contradiction to the texts wherein his ***Divine Nature***

* "*And the Spirit of the Lord shall rest upon him,* "*the Spirit of wisdom and understanding, the Spirit of* "*counsel and might, the Spirit of knowledge, and of the* "*fear of the Lord.*" Isai. xi. 2. "*The Spirit of the* "*Lord God is upon me; because the Lord hath anointed* "*me to preach good tidings unto the meek; he hath sent* "*me to bind up the broken hearted, to proclaim liberty to* "*the captives, and the opening of the prison to them that* "*are bound: To proclaim the acceptable year of the* "*Lord, and the day of vengeance of our God; to comfort* "*all that mourn.*" lxi. 1, 2. "*The Spirit of the Lord* "*is upon me, because he hath anointed me to preach the* "*Gospel to the poor: he hath sent me to heal the broken* "*hearted, to preach deliverance to the captives, and* "*recovering of sight to the blind, to set at liberty them* "*that are bruised.*" Luke iv. 18.

is

is declared! One particular text, however, remains to be mentioned, which, at first sight, seems to militate against my general argument—viz. Psalm lxxxiii. 18.—"*That* (men) *may know* "*that thou*" (i. e. GOD, mentioned in the 1st and 13th verses) "WHOSE NAME "ALONE IS JEHOVAH, (art) *the most* "*high over all the earth.*"—Now, it is strictly true, indeed, (though I do not think it the proper translation of this text, see pages 243—247.) that *God* ALONE *is* JEHOVAH, because *Jehovah alone* is God; * and the Scriptures assure us, that there is but ONE JEHOVAH, (Deut. vi. 4.) or *One* "ONLY WISE "GOD." (Rom. xvi. 27. 1 Tim. i. 17.) And therefore, when *the Son of God* is called JEHOVAH, or GOD, he is not so named, as being distinct or separate with respect to that ONE *Eternal Being*, JEHOVAH, or GOD, but as being included in that *Divine Nature*, or

* "*For who is God but Jehovah?*" Psa. xviii. 31.

GOD,

GOD, " *whose Name alone is* JEHOVAH," and as being ONE *with the* ALMIGHTY FATHER! which was declared by the Son himself; —" *I and the Father* (εσμεν) " WE ARE ONE," (John x. 30.) " *I am* " *in the Father, and the Father in me.*" (John xiv. 11. xvii. 21. and x. 38.) And therefore, though *the Son* " *shall deliver* " *up the kingdom to God, even the Fa-* " *ther,*"—and shall " *also himself be* " *subject unto him that put all things* " *under him, that God may be all in all,*" (as declared in the texts cited above from 1 Cor. xv. 24—28.) yet, as *the Son is in the Father, and the Father in him,* and as " *all things that the* " *Father hath are*" *the Son's* (John xvi. 15.) and as he must of course be *glorified with the Glory which he had with the Father himself before the world was,* (John xvii. 5.) it is manifest that he will *still reign in and with the* ALMIGHTY FATHER in that Eternal Being of GOD, which will then " *be all in* " *all!*"

In

In the above-mentioned text of St. Paul, it is said, that "*He*" (Christ) "*must reign, till he hath put all enemies* "*under his feet,*" and that "*the last* "*enemy* (that) *shall be destroyed is* "DEATH." (1 Cor. xv. 25, 26.) This opens to us the time that Christ will deliver up the kingdom. DEATH, that last enemy, will be effectually destroyed, when all men, that are redeemed by Christ, are *risen from* DEATH! The world itself (where alone *Death* reigned) and all that is desirable in it, will then not only be "*burned up,*" (2 Pet. iii. 10.) but will be made the seat of *eternal Horror* and "*everlasting Fire,*" (see Notes in pages 131 and 143) and the irrevocable decrees of *the Son of* MAN, in his final judgment upon MEN and ANGELS, will by that time have taken place! Here, then, is an end of the whole Christian Dispensation! What need can there be of a *Redeemer*, a *Mediator*, or of a *Judge*, after the Fate

of all Mankind is determined!—It is no lessening, therefore, of the Son's Dignity, that he then delivers up the several charges which he had undertaken in obedience to his Father's will, when the same shall have been completely executed and fulfilled!—The generality of Commentators agree, that it is Christ's *Mediatorial Kingdom*, which will then be delivered up; but they should also have mentioned that *Sovereignty*, which is still of higher degree, that glorious *Sovereign Authority*, which is of unspeakable Dignity; I mean that of sitting as SUPREME JUDGE OF THE UNIVERSE! An Authority of which even the *Almighty Father* hath divested himself—"*For the Father judgeth no Man,* "*but hath committed all Judgment unto* "*the Son*" (and the *supreme Dignity*, of the Trust is fully declared by the reason of its being given); "*that all* "(Men) *should honour the Son, even as* "*they honour the Father.*" (John v. 22,

22, 23.) Nay, not only Men, but Angels must *honour him;* for the word ALL (πάντες) includes *Angels* as well as *Men;* and we read expressly, that *Angels* are required to WORSHIP HIM,* which would be gross idolatry, if Christ was not truly GOD, and *One with the Father* in the Eternal Being JEHOVAH! And when the important Trust shall have been fulfilled, and completely executed, that *Divine* Authority and Jurisdiction, as *supreme Judge* (which had been committed only to *One* of the Divine Persons) shall be delivered up, together with all other offices of *distinct* or *separate* Authority, that "GOD MAY 'BE ALL IN ALL." And *in* GOD, undoubtedly, *the Son of God* "*shall reign* "*over the House of Jacob for ever:* "*and of his Kingdom there shall be no*

* "*And again, when he bringeth in the first begotten* "*into the world, he saith,*" (says the Apostle to the Hebrews) "*And let* ALL THE ANGELS OF GOD WOR-"SHIP HIM." Heb. i. 6. Compare with the Greek version of Psalm xcvii. 7.

"*end!*"

" *end!*"—Agreeably to the Angel's Prophecy. Luke i. 33.

The Scriptures indeed are every where filled with clear Testimonies concerning *the Divinity* of our BLESSED REDEEMER, so that the command to *honour* him, " *even as we honour the* " *Father*," is perfectly consistent with all the rest. And therefore, unless we HONOUR the Son with SUPREME HONOUR, " *even as we honour the Father*," we fall short of the command; and, for want of *due Faith*, cannot expect to obtain of the Father that *glorious* and *heavenly Gift* for the necessary improvement of *Human Nature*, which our REDEEMER has promised " *to them that* " *ask in his Name, even the Spirit of* " *Truth*," (John xv. 26.) which " *will* " *guide us into all Truth.*" (John xvi. 13.)

The supreme, or equal *Divine Nature*

ture of THE HOLY SPIRIT, is not less clearly declared, in several parts of Scripture, than the *Divine Nature*, of THE SON OF GOD, notwithstanding that some other parts of Scripture express a manifest *Subordination of Office;* as that "*he shall* NOT SPEAK OF HIMSELF; *but* "*whatsoever he* "SHALL HEAR, (that) "*shall he speak;*"* and that he is sent or

* John xvi. 13. Upon this Augustine has remarked, "that "AUDIRE *illi* SCIRE *est*, SCIRE *verò* ESSE. "*Ab illo à quo procedit, illi est* ESSENTIA SCIENTIA "*et* AUDIENTIA. *Semper* AUDIT *Spiritus Sanctus* "*quia semper scit.*" (Tract. 99). But the true sense of this *Hearing* and *Speaking* of the Holy Ghost will be best understood by comparing the text with another passage of Scripture, wherein *God's Revelation by his Spirit* is further explained. St. Paul, speaking of "*the things* "*which God hath prepared for them that love him,*" intimates, that—"GOD *hath* REVEALED (them) *unto us* "BY HIS SPIRIT: *for the Spirit*" (says he) "*searcheth* "*all things, yea,* THE DEEP THINGS OF GOD. *For* "*what Man*" (continues the Apostle) "*knoweth the* "*things of a Man, save* THE SPIRIT OF MAN *which* "*is in him? Even so*" (ὕτω καὶ, *so also*) "*the things of* "GOD *knoweth no man but* THE SPIRIT OF GOD." 1 Cor.

or given *by the Father ;** and also *by the Son ;*† and again, that he is declared to

1 Cor. ii. 10, 11. Thus by "*comparing spiritual things* "*with spiritual*" (agreeable to the Apostle's advice in the next verse but one, ver. 13.) we learn how to understand what is said of the Holy Ghost's *Hearing* what "*he shall speak:*" for the manner of his *knowing*, or being acquainted with "*the things of God*," we find is plainly compared to the knowledge of the Soul *in a Man*, respecting *the things of a Man ;* and surely a stronger declaration of supreme and infinite Knowledge could not have been made! He therefore that *searcheth* the deep things of God, *speaks not of himself*, because he speaks "*the things of God*," and of course *the things of Christ*, because "*all things that the Father hath*" (said Christ) "*are* MINE ; *therefore said I*" (continues our Lord) "*that he* (i. e. the Spirit) *shall take of* MINE, *and shall* "*shew it unto you.*" John xvi. 15.

* Our Lord said to his disciples—"*I will pray* "THE FATHER, *and* HE *shall* GIVE *you another* COMFORTER, *that he may abide with you for ever ;* "(even) *the* SPIRIT OF TRUTH," &c. John xiv. 16, 17.—"*But the Comforter* (which is) *the Holy Ghost*, "*whom* THE FATHER WILL SEND *in my Name, he* "*shall teach you all things*," &c. Ch. xiv. 26.

† —"*It is expedient for you*" (said our Lord to his disciples) "*that I go away : for if I go not away*, THE "COMFORTER

to be "*the Spirit of Christ*,"* as well as "*the Spirit of God!*"—yet (I say, not-

COMFORTER *will not come unto you; but if I depart,* "I WILL SEND HIM *unto you.*" John xvi. 7. Compare this with ch. xv. 26.—"*When* THE COMFORTER "*is come, whom* I WILL SEND *unto you from the Fa-*"*ther, even* THE SPIRIT OF TRUTH, *which proceed-*"*eth* (εκπορευεται, proceedeth out) "*from the Father, he* "*shall testify of me.*" This text affords an ample proof of *the Divine Nature* of the HOLY SPIRIT, and shews, that he is not, like other Spirits, *a created Spirit*, but, on the contrary, "*proceeded out from the Father*," as Grotius remarks—"*Non creatus aliquis Spiritus, sed* "*qui de patris ipsius substantia procedit et ab ipso ema-*"*nat.* Απορροια Θεϋ, *ut Athenagoras loquitur.*" The Divine Word, in like manner, *proceeded out from the Father*, as I have already remarked, see p. 261.

* "*Of which salvation*," (meaning "*the salvation of* "*souls*" mentioned in the preceding verse) "*the Pro-*"*phets have enquired and searched diligently, who pro-*"*phesied of the Grace* (that should come) *unto you:* "*searching what or what manner of time* THE SPIRIT "OF CHRIST *which was* IN THEM *did signify, when* "*it testified beforehand the sufferings* OF CHRIST, *and* "*the glory that should follow.*" 1 Pet. i. 10, 11. From hence it is manifest, that this *Spirit of Christ* is the same identical *Spirit of God* (רוח יהוה THE SPIRIT OF JEHOVAH) which spake "*beforehand the suf-*"*ferings*

notwithstanding these expressions of *Subordination)* the supreme or equal *Divine Nature* of THE HOLY SPIRIT is clearly revealed in several parts of Scripture. The Prophet Isaiah, for instance, has declared the Divine Omnipotence of *the Spirit* in the strongest terms;—in terms which prove, that "*the Spirit of God*" is a free and independent Spirit, and is truly *God* of the

"*ferings of Christ by the Prophets*" in old time; so that "*the Spirit of God*" is unquestionably *the Spirit*, also, *of Christ*, agreeably to what our Lord himself declared, "*All things that* THE FATHER *hath are* MINE," (see page 320,) and therefore the *Almighty* Operations of *the Holy Spirit* manifested the Glory of the *Son* as well as the Glory of the *Father*—"*He*" (said our Lord, speaking of THE SPIRIT OF TRUTH) "*shall glorify* "*me: for he shall receive of* MINE, *and shall shew it* "*unto you. All things that* THE FATHER *hath* ARE "MINE: *therefore said I, that he shall take of* MINE, "*and shew* (it) *unto you.*" (John xvi. 15, 16.) Compare this with John xvii. 10.—"*And all mine are thine*" (said Christ to his Heavenly Father) "*and thine are* "*mine; and I* AM GLORIFIED IN THEM."

same

same *supreme Divine Nature*, or *Eternal Being*, with the other *Two Divine Persons*; for this Prophet expressly applies to "*the Spirit of God*" the same supreme Attributes of *Creation* and *Almighty Power*, which in other parts of Scripture are occasionally attributed to the other Two Divine Persons!

But hear the words of the Prophet himself, dictated by *that same Spirit*.— "*Who hath measured the waters in the* "*hollow of his hand? and meted out* "*heaven with the span, and compre-* "*hended the dust in a measure, and* "*weighed the mountains in scales, and* "*the hills in a balance? Who hath* "*directed* THE SPIRIT OF THE LORD," (or rather the SPIRIT OF JEHOVAH רוּחַ יְהוָה for thus exactly is *the Spirit* of the Lord commonly expressed in the Old Testament, when mention is made of his inspiration or coming down upon the Prophets) "*or who (being) his*

" *Counsellor, hath taught him? With*
" *whom took he counsel; and* (who) *in-*
" *structed him, and taught him in the*
" *path of judgment, and taught him*
" *knowledge, and shewed to him the way*
" *of understanding?*" (Thus the Prophet clearly insists on the independency of the *free* Spirit of the Lord*) "—*Behold, the nations* (are) *as a drop*
" *of a bucket, and are counted as the*
" *small dust of the balance: behold,*
" *he taketh up the isles as a very little*
" *thing. And Libanon* (is) *not sufficient*
" *to burn, nor the beasts thereof*
" *sufficient for a burnt-offering! All*
" *nations before him* (are) *as nothing:*
" *and they are counted to him less than*
" *nothing, and vanity.*" (Isaiah xl. 12—17.) The Prophet afterwards proceeds to speak of GOD (אֵל) without further distinction of Persons, having already,

* " *Where the Spirit of the Lord is, there is* LIBERTY!" 2 Cor. iii. 17.—" *Take not thy* HOLY SPIRIT " *from me. Restore unto me the joy of thy salvation, and* " *uphold me with thy* FREE SPIRIT." Psa. li. 11, 12.

in

in the preceding part of the chapter, clearly distinguished the Person of the Son of God under the title of "*Jehovah*," and "*our God*," whose Advent was to be proclaimed by the voice in the wilderness, and of whom *Sion* and *Jerusalem* were directed to say unto the cities of Judah, "*Behold your God*," (see p. 258—269) and having also expressly distinguished "*the Spirit of Jehovah*," and proclaimed his *Divine Attributes* and *supreme Dignity*, (see ver. 12—17. last cited) he now proceeds to speak of GOD (in the 18th verse) without further distinction of Persons. "*To whom* "*then*" (continues he) "*will ye liken* "GOD? *or what likeness will ye com-* "*pare unto him?* (ver. 18, &c.)

The Spiritual Nature of GOD is surely so far above our finite comprehension, that it cannot be explained or expressed by any likeness or comparison whatsoever!—But yet, as we may clearly

clearly perceive and understand, by what is revealed to us, that the supreme Attributes of *Creation* and *Almighty Power* are applied expressly to *the Holy Spirit* (as in the above cited text of Isaiah) which in other parts of Scripture are equally attributed to THE FATHER AND THE SON, we may reasonably conclude, that the *supreme Dignity* of the HOLY SPIRIT must necessarily consist in his entire *Union* and *Equality* with *the Father* and with *the Son* in the *Divine Nature*, or GODHEAD,*—that ONE eternal and glorious *Being*, JEHOVAH, "*which is, and which was, and which is* "*to come*, THE ALMIGHTY!" (Rev. i. 8. see also p. 249 and 250.)

This entire *Union* of THE HOLY SPIRIT with the Almighty Father and the Son, in the *One* Eternal Being of GOD, is a necessary doctrine, without which THE ALMIGHTY POWER, attributed in

* See note in p. 336. and note (§) in p. 389.

the

the Scriptures to *the Holy Spirit,* cannot be reconciled to that other indispensable Article of our Faith, *the Unity of God!*

In the Book of Job (ch. xxxiii. 4.) *the Spirit* is declared to be the *Creator!* "THE SPIRIT OF GOD* *hath* MADE *me* "*and* THE BREATH" (a term synonymous to SPIRIT) "*of the Almighty hath* "*given me Life.*" In the account also which Moses has given us of *the Creation,* we read, that "*the Spirit of God* "*moved upon the face of the waters.*" (Gen. i. 2.) And the Psalmist attributes *the Creation* to THE SPIRIT jointly with

* The words here rendered "*the Spirit of God,*" are רוח אל, which are both Noun Substantives, and therefore ought not to be construed—*the Divine Spirit,* as in the Greek version (πνευμα θειον το, &c.) but "*the* "*Spirit of God,*" as it is rendered in the Chaldee Paraphrase or Targum רוח דאלהא, and also in the Syriac version ܪܘܚ ܐܠܗܐ; for in both these, the Article of the Genitive Case is added to the second Substantive, to mark the *sense* of the Hebrew in such cases, though that most ancient language has no Article to express the Genitive Case. See 5th P. in my Heb. Tracts.

the

the Divine WORD; —"*By the* WORD "*of* JEHOVAH *were the heavens made:* "*and all the host of them, by the* "BREATH (or SPIRIT* *of his mouth.*" (Psal. xxxiii. 6.) And afterwards, when the Divine WORD *was made flesh and dwelt among us,* he himself expressly attributed to "*the Spirit of God*"† those mighty WORKS, to which he appealed for the truth of his doctrine concerning his *Unity* with the *Almighty Father* (see p. 298.) and which, at another time, he expressly calls the *Works of his Father!*‡ So that without the doctrine of *the Unity of the Divine Nature,*

* Or SPIRIT—for the word here rendered *Breath,* is רוח, i. e. the very same Hebrew Noun, by which the *Spirit* is most commonly expressed in Holy Scripture.

† Attributed to "*the Spirit of God.*"—Our Lord said to the Jews—"*If I cast out Devils* BY THE SPIRIT "OF GOD, *then the Kingdom of* GOD *is come unto you.*" (Matth. xii. 28.)

‡ "*If I do not the works of my Father, believe me* "*not.*" JOHN x. 37.

this

this application of *the same* Attributes to *different* Persons could not be understood!

St. Paul also attributed to "THE "POWER OF THE SPIRIT OF GOD"* the miracles, which he wrought "*through Jesus Christ,*" in preaching his Gospel to the Gentiles. Nay, even the miraculous Conception of the Blessed Virgin (from whence the Holy Child *Jesus* was called "*the Son of God*") is expressly attributed to the *Holy Ghost* by St. Matthew—"*She was found with* "*Child of the Holy Ghost*" (i. 18.)— "*for that which is conceived in her, is*

* "*I have therefore whereof I may glory,* THROUGH "JESUS CHRIST, *in those things which pertain unto* "*God. For I will not dare to speak of any of those* "*things which* CHRIST HATH NOT WROUGHT BY "ME, *to make the Gentiles obedient by word and deed,* "*through* MIGHTY SIGNS AND WONDERS, BY THE "POWER OF THE SPIRIT OF GOD; *so that from* "*Jerusalem, and round about unto Illyricum, I have ful-* "*ly preached the Gospel of Christ.*" (Rom. XV. 17.—19.)

"*of*

" *of the Holy Ghost.*" (i. 20.) Compare this with Luke i. 35.—" *The Holy Ghost* " *shall come upon thee.*" &c.

The glorious Title *Δυναμις ὑψιστου*—" *the Power of the Highest,*" which immediately follows these words concerning *the Holy Ghost* in the last-mentioned text, is by several learned Commentators attributed also to him, viz. *the Holy Spirit*; * and a Title nearly similar is certainly attributed to the *same Spirit,* even by our Lord himself, when he foretold the fulfilling of God's promise in the Gift of the Holy Ghost. —" *And behold,*" (said he) " *I send the* " *promise of my Father*† *upon you:*

* " *Et Virtus Altissimi*, i. e. Spiritus Dei (qui *Virtus Dei*, Luc. xxiv. 49.) efficacissimus." Lucas Brugensis, as quoted in Pole's Synopsis. And Grotius, on the 17th verse of this chapter, says—" *Quoties δυναμις* " *nominatur* SPIRITU *nominato, vis quædam* SPIRITUS, " *solita major indicatur, ut infra* 35." (meaning the 35th verse, the text in question) " Actor. x. 38. 1 Cor. ii. 4. 1 Thess. i. 5."

† Compare with John xiv. 16—26.

" *but*

" *but tarry ye in the city of Jerusalem,*
" *until ye be endued with* POWER
" FROM ON HIGH." (Luke xxiv. 49.)

Similar Titles are also given to the Son of God; for even in his ministerial Character as *Messiah*, or *Christ*, after he had taken *Human Nature* upon him, he is called " THE POWER OF GOD, " AND THE WISDOM OF GOD," (1 Cor. i. 24.) Surely these are Attributes of *the Divine Being*, and Titles of *supreme Dignity!*

The Power of *Justification* must certainly be also accounted a *Divine Attribute*, and as such can belong to none but GOD; " *for it is* GOD *that* JUSTI- " FIETH" (Rom. viii. 33.) but yet both *Justification*, and *Sanctification* also, (another *Divine Attribute)* are expressly attributed to the HOLY SPIRIT, jointly with CHRIST!—" *But ye are washed,* " *but ye are* SANCTIFIED, *but ye are*

" JUSTIFIED, *in the Name of the* LORD " JESUS, *and by*" (or *in*) " THE SPIRIT " *of our God.*" (1 Cor. vi. 11.)

To give *Life*, also, is not less apparently an Attribute of THE DIVINE BEING than *Creation*, whether we speak of mere *Animal Life*, or the *Spiritual* or *Eternal Life*, but more especially the latter, and yet this ALMIGHTY POWER is attributed both to *the Son*, and to the *Holy Spirit!* For though it is " GOD *who quickeneth the* " *dead*," (Rom. iv. 17.) and " *who* " *quickeneth all things;*" (1 Tim. vi. 13.) yet *the Son* also is called " *a quick-* " *ening Spirit*," 1 Cor. xv. 45. " *and* " *quickeneth whom he will*," (ὁυς θελει ζωοποιει, John v. 21.) and by the same authority we know likewise, that " *it is* " THE SPIRIT *that* QUICKENETH!" (John vi. 63.) In consequence of this Almighty Power *the Son* is called " THE " PRINCE

" PRINCE (or Author) OF LIFE,* and *the Spirit* is expressly intituled—" *the* " *Spirit of* LIFE."†

And to this, that *the Spirit* is expressly intituled " *the Spirit of Wisdom and* " *Understanding, the Spirit of Counsel* " *and Might,‡ the Spirit of Holiness*"§

* " *And killed the* PRINCE" (or Author) " OF LIFE " (τον αρχηγον της ζωης) *whom* GOD *hath raised from* " *the dead; whereof we are witnesses.*" (Acts iii. 15.) See also a note in p. 353.

† " (There is) *therefore now no condemnation to them* " *which are in Christ Jesus, who walk not after the flesh,* " *but after* THE SPIRIT. *For the Law of* THE SPI- " RIT OF LIFE *in Christ Jesus hath made me free from* " *the Law of sin and death.*" Rom. viii. 1, 2.

——" *And after three days and an half,* THE SPIRIT " OF LIFE *from God entered into them: and they stood* " *upon their feet,*" &c. Rev. xi. 11.

‡ " *And* THE SPIRIT OF JEHOVAH *shall rest upon* " *him*" (viz. upon the Branch from the Stem of Jesse), " *the Spirit of wisdom and understanding, the Spirit of* " *counsel and might, the Spirit of knowledge, and the* " *fear of the Lord;*" &c. Isai. xi. 2.

§ " *And declared to be* THE SON OF GOD *with* " POWER; *according to* THE SPIRIT OF HOLINESS, " *by the resurrection from the dead.*" Rom. i. 4.

and

and "THE SPIRIT OF GLORY!* These expressions of Dignity and Power are *unlimited*, and do certainly include the highest or *supreme* degree of the several recited Attributes, even the infinite *Wisdom, Understanding, Counsel,* &c. of GOD, because they are attributed to that glorious *Spirit*, which "*searcheth* "*all things, yea, the deep things of* "*God!*" (1 Cor. ii. 10.) and they are attributed to him, also, as *essential* Properties, which are so eminently *his*, that he is even named from them—"*the* "*Spirit of Wisdom*"—"*the Spirit of* "*Might*"—"*the Spirit of Glory;*" as Christ is also intituled—"*the Power of* "*God, and the Wisdom of God,*" (see p. 385.) and "*the Lord of Glory,*" see pages 295, 296.

These Titles and Attributes cannot (in that eminent and *essential* degree in

* ——"*For* THE SPIRIT OF GLORY *and of God* "*resteth upon you.*" 1. PET. iv. 14.

which

which they are attributed both to *the Son* and *Holy Spirit*) belong to any Being that is not *truly God*, and *Jehovah*: and it is clearly revealed to us, that there is but *One Jehovah*,* (as I have before remarked in pages 251—254.) who is the *only true God; the God of Israel*;† and yet we learn by the Scriptures, not only that CHRIST is truly GOD, and JEHOVAH (of which I have already produced many authentic proofs from Scripture in pages 224—372.) but that THE HOLY GHOST is also JEHOVAH, and consequently is included likewise in the Unity *της Θεοτητος*,§ *of the Deity* or *Godhead!*

The

* "*Hear, O Israel, the Lord* (or Jehovah) *our God*, "*is* ONE JEHOVAH." Deut. vi. 4.

† When GOD delivered the Law to his people *Israel*, he said—"*I am* JEHOVAH THY GOD, *which have* "*brought thee out of the land of Egypt, out of the house* "*of bondage. Thou shalt have no other Gods before me.*" Exod. xx. 2.

§ *Της Θεοτητος, of the Deity*, or *Godhead*. This is a scriptural expression for *the Nature of God*; for we read

The Holy Ghost is *Jehovah*, because it is he who "*limiteth a certain day*," "*saying in David, To-day, after so long* "*a time*" (see St. Paul's Commentary on the 95th Psalm) "*as it is said, To-* "*day if ye will hear* HIS VOICE" (the

read in Col. ii. 9. that "*in him* (i. e. in Christ) *dwelleth* "*all the fulness of the Godhead*" (της θεοτητος, of the Deity, or Divine Nature) "*bodily!*" Nearly the same word (but in the Nominative Case, viz. θειοτης) is also used in Rom. i. 20. Another expression for the *Divine Nature*, or *Deity*, we read in Acts xvii. 29. viz το θειον. That there is but *One Divine Nature* is a necessary doctrine, because there is but *One God;* and though it is difficult for our finite understandings to comprehend how *Three Divine Persons* are included in that *One God*, yet these scriptural expressions for *the Divine Nature* (ἡ θεοτης, and το θειον) afford great relief to our conceptions of that necessary doctrine for there is no difficulty in comprehending, that *Three Divine Persons* may be united *in One Divine Nature*, ἐν μιᾷ θεοτητι, or ἐν ἑνι θειῳ. And hence also it is a necessary doctrine, that *the Son*, (and not less *the Spirit* likewise) is "*equal to the Father* "*as touching the Godhead*" (though inferior and subordinate in some other respects) because it would be absurd to contend for *the Unity of the Divine Nature*, if the least degree of *Inequality* respecting that *Nature*, or *Existence* be admitted! See pages 252—255.

Holy

Holy Ghost refers them to THE VOICE of another Person, who appears by the Apostle's argument, to be the Messiah) "*harden not your hearts.*" Heb. iv. 7. In the preceding chapter the Apostle tells us expressly, that it was *the Holy Ghost* who said these words—'*Wherefore*' (says he) '*as the* HOLY 'GHOST SAITH—"*To-day if ye will hear* "HIS VOICE, *harden not your hearts, as* "*in the provocation, in the day of* "*temptation in the wilderness: when* "*your Fathers tempted* ME," (saith the Holy Ghost) "*proved* ME, *and saw* MY "WORKS *forty years.*" [But in the several accounts which Moses has given us of these glorious *Works* and Transactions, we find them mentioned as the *Works* of *Jehovah*, and by St. Paul they seem to be attributed to *Christ*;* and

* "*For they drank of that spiritual Rock that fol-* "*lowed them: and that Rock was Christ.*" 1 Cor. x. 4. And again in the 9th verse—"*Neither let us tempt* "*Christ, as some of them also tempted, and were destroy-* "*ed of serpents.*"

there-

therefore if the *Holy Ghost* was a mere ministering *Spirit*, employed only as an agent in *Jehovah*'s Works with *Jehovah*'s Power, and was not also truly *Jehovah* himself, he *(the Spirit of Truth)* could not have called them *his Works.*] "*Wherefore I was grieved*" (continues *the Holy Ghost*, still speaking in David) "*with that generation, and* "*said, They do always err in* (their) "*heart; and they have not known* MY "*ways. So I sware in* MY *wrath, They* "*shall not enter into* MY *rest.*" Heb. iii. 7—11. Surely these are expressions of *supreme* Authority, which could not be used by any *Spirit* that was not truly *Jehovah!*

Again, in the 10th chapter of the same Epistle (15th verse) we read—*Μαρτυρει δε ἡμιν και ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ· μετα γαρ προειρηκεναι αὐτη ἡ Διαθηκη ἡν Διαθησομαι προς αὐτους*, &c.—'THE HOLY GHOST *also is a witness to*

'*us:*

us: for after that HE *had said before,*' " *This is the covenant that I* WILL MAKE " *with them,*" &c. The text to which the Apostle apparently refers us is in Jeremiah, xxxi. 33. where we find, that it was *Jehovah*, who said these words by the Prophet!

See also the two verses preceding— " *Behold, the days come,* SAITH JEHO- " VAH, *that I will make a new covenant* " *with the house of Israel,*" &c. (Jer. xxxi. 31.) And afterwards in the 33d verse (the text quoted by St. Paul as words *said by* THE HOLY GHOST) the Prophet adds in the Name of JEHOVAH—" *But this* (shall be) *the covenant* " *that I* WILL MAKE *with the House of* " *Israel; after those days,* SAITH JEHO- " VAH, *I will put* MY *Law in their in-* " *ward parts, and write it in their* " *hearts, and will be* THEIR GOD, *and* " *they shall be my people.*" This text is expressly attributed to the *Holy*

Ghost by the Apostle, and the next verse is joined by the Copulative ו *(and)* as the words of the same Divine Speaker—"AND *they shall teach no more,* " *every man his neighbour, and every* " *man his brother, saying,* KNOW JEHO- " VAH : *for they shall all* KNOW ME," [saith THE HOLY GHOST, this being a regular continuance (as I before remarked) of the words attributed to him by the Apostle] " *from the least of them* " *unto the greatest of them,* SAITH JEHO- " VAH : *for I will forgive their iniquity*" (and none but God can forgive sins !*) " *and I will remember their sin no* " *more.*" (Jer. xxxi. 33, 34.)

This Promise is apparently to the same effect, as that which JEHOVAH had before proclaimed by his Prophet Isaiah, viz.—" *And all my children* " (shall be) TAUGHT OF JEHOVAH." Isai. liv. 13. To these texts, therefore,

* See a note in p. 306, marked †.

our

our Lord probably referred, when he said to the Jews—'*It is written in the* '*Prophets,*' "*And they shall be* ALL "TAUGHT OF GOD." '*Every man* '*therefore that hath* HEARD, *and hath* 'LEARNED OF THE FATHER, *cometh* '*unto me.*' John vi. 45. Thus, the being *taught of God,* is manifestly esteemed by our Lord to be the same thing as *hearing and learning of the Father,* for he mentions these circumstances apparently to illustrate what he had before said (in the preceding verse) concerning the Father's *drawing* the true Believers—"*No man*" (said our Lord) "*can come unto me, unless* THE "FATHER, *which hath sent me,* DRAW "*him,*" (John vi. 44.) so that Christ's reference to what was "*written in the* "*Prophets*" on this subject (especially as he applies these Prophecies to the *Drawing* and *Teaching of the Father*) seems, at first sight, to make against my argument, which was to shew, that the

Pro-

Prophecies here cited were the *Words of* THE HOLY GHOST, speaking in the Prophets under the Title of *Jehovah!* But this is so far from being a real objection, that it is truly a confirmation of the former argument concerning *the speaking of* THE HOLY GHOST, when we consider, that *the Drawing of the Father*, and the *Teaching of God*, is effected only *by the Spirit of God!* For the same Apostle (John), who recorded our Lord's reference to the Prophets last cited, tells us in his First General Epistle (ii.20.) how this *Teaching of God* is communicated. *Και ὑμεις ΧΡΙΣΜΑ εχετε απο τε ἁγιε και οιδατε παντα.* —"*And ye have* AN UNCTION *from the* "*Holy One,* and ye* KNOW *all things.*" (1 John

* "*From the Holy One*"—'*That is*' (says Dr. Whitby) 'From JESUS CHRIST, *emphatically so called* Acts 'iii. 14. Apoc. iii. 7. *But then that* UNCTION' (says he) 'is *the* HOLY SPIRIT, *which he hath given to them that* 'believe. *For he being*' "ANOINTED WITH THE "OIL OF GLADNESS ABOVE HIS FELLOWS," Psa. xlv.

(1 John ii. 20.) This *Unction* or *Anointing*, is generally understood by Commentators to signify the Influence of *the Holy Spirit*,* and the Effect of that Influ-

xlv. 7. "ANOINTED BY GOD WITH THE HOLY "GHOST," Acts x. 38. '*This Grace*' (says the Dr.) '*is given to Christians*,' "ACCORDING TO THE "MEASURE OF THE GIFT OF CHRIST," Eph. iv. 7. "*And we all beholding, as in a glass, the glory of the* "*Lord, are changed into the same likeness, as by the Spi-* "*rit of the Lord*," 2 Cor. iii. 18. Vol. 2. p. 759.

* "*By the* UNCTION *here, and the* ANOINTING, "ver. 27. is meant the HOLY SPIRIT, whose Gifts and "Graces are diffused throughout the whole Church, and "to every living Member thereof." Rev. Francis Fox, M. A. See his New Test. with references, printed in 1722. p. 999.—"Thereby are signified the gifts of THE "HOLY GHOST, bestowed on Believers, whereby they "are consecrated to God," Psa. xlv. 7. Heb. i. 9. (Assembly's Annotations.) "In Novo Testamento ubi "omnes sunt Reges et Sacerdotes, per UNGUENTUM "intelligitur QUÆVIS DEI GRATIA, ut diximus Hebr. "i. 9. et Iac. v. 14. EXIMIÈ verò ILLA per quam "SPIRITUS nobis in singulis circumstantiis suggerit, et "Christi præcepta et monita quæ cuique tempori sunt "idonea." Joh. xiv. 26. Grotius. See also the opinion of Dr. Whitby in the preceding note. But the Scrip-

Influence is further explained in the 27th verse of the same chapter—" *But* " THE ANOINTING, *which ye have re-* " *ceived of him, abideth in you, and ye* " *need not that any man* TEACH *you:* " *but as the same* ANOINTING TEACHETH " *you of all things, and is truth, and is* " *no lie: and even as it hath* TAUGHT " *you ye shall abide in him.*" (1 John ii. 27.) And it is manifest, that this " *Anointing, which teacheth all things,*" is to be understood of THE HOLY SPIRIT; for the Apostle Paul informs us, that the Communication of this *Knowledge* or *Teaching* from God is by *the Holy Spirit*—" *Eye*" (says he) " *hath not seen,* " *nor ear heard, neither have entered* " *into the heart of man, the things*

Scriptures themselves teach us plainly, that the Inspiration of *the Holy Spirit* is to be understood by the *Unction* or *Anointing*—" THE SPIRIT OF THE LORD JEHO- " VAH *is upon me*, because JEHOVAH *hath* ANOINTED " *me*," &c. Isaiah lxi. 1. Compare with Acts x. 38.— " *How God* ANOINTED *Jesus of Nazareth with* THE " HOLY SPIRIT, *and with Power.*" See also note in p. 400.

" *which*

" *which* GOD *hath prepared for them*
" *that love him. But* GOD HATH RE-
" VEALED (them) UNTO US BY HIS SPI-
" RIT: *for* THE SPIRIT *searcheth* ALL
" THINGS, *yea,* THE DEEP THINGS OF
" GOD. *For what man knoweth the*
" *things of a man, save the Spirit of man*
" *which is in him? Even so* THE THINGS
" OF GOD *knoweth no man, but* THE
" SPIRIT OF GOD. *Now we have re-*
" *ceived, not the spirit of the world, but*
" THE SPIRIT WHICH IS OF GOD" [or rather THE SPIRIT OUT OF GOD, *το πνευμα το εκ τυ Θευ,* that is, which *proceedeth forth* (*εκπορευεται,* see John xv. 26.) " *out of God,*" see note in p. 375, 376;] " *that we might* KNOW *the things*
" *that are freely given to us of* GOD"
(whereby it is manifest, that we obtain *this Knowledge of the things of God* by the Holy Spirit). " *Which things also*
" *we speak, not in the words which man's*
" *wisdom teacheth, but which* THE HOLY
" GHOST

" GHOST TEACHETH ;* *comparing spi-*
" *ritual things with spiritual. But* " THE
" NATURAL (ψυχικὸς, or Animal) MAN
" *receiveth not the things of* THE SPIRIT
" OF GOD." [How urgent and importunate ought we therefore to be in claiming, on all occasions, the gracious Promises of *Spiritual Assistance* (see p. 206—210) as *the Nature of Man* is declared to be thus miserably deficient without that Heavenly Gift, the neglect of which is the first foundation of Infidelity and Scepticism] " *for they are*
" *foolishness unto him ;*" [even *the things of infinite Wisdom* (for such must be " *the things of the Spirit of God*") are *foolishness* to the mere *Natural*

* This *Teaching of the Holy Ghost* is also fully declared by our Lord's promise of that Heavenly Gift to his disciples—" *But the Comforter* (which is) THE HOLY
" GHOST" (saith our Lord) " *whom the Father will*
" *send in my Name,* HE SHALL TEACH YOU ALL
" THINGS," &c. John xiv. 26. And again, " *When*
" *he,* THE SPIRIT OF TRUTH *is come, he will guide you*
" INTO ALL TRUTH," &c. John xvi. 13.

Man !]

Man!] " *neither can he know* (them) *be-*
" *cause they are* SPIRITUALLY *discerned.*
" *But he that is* SPIRITUAL, *judgeth all*
" *things,*" &c. (1 Cor. ii. 9—15.)

The glorious Effect of *Christ's Promises* upon those who duly claim them, is principally (as I have before remarked, see p. 203—210) that we shall " *partake of the Divine Nature!*" But how can that Effect take place, if *the Spirit of God, and of Christ,** (see page 375,) *the Spirit of the Father, and of the*

* " *But ye are not in the flesh, but in the spirit, if so*
" *be that* THE SPIRIT OF GOD *dwell in you. Now*
" *if any man have not* THE SPIRIT OF CHRIST, *he is*
" *none of his. And if* CHRIST (be) IN YOU" (i. e. in *you by his Spirit*, mentioned in the preceding sentence)
" *the body* (is) *dead, because of sin, but the Spirit* (is)
" *life, because of righteousness. But if* THE SPIRIT
" OF HIM *that raised up* JESUS *from the dead*, DWELL
" IN YOU, *he that raised up* CHRIST *from the dead*
" *shall also quicken your mortal bodies* BY HIS SPIRIT
" *that* DWELLETH *in you.*" Rom. viii. 9—11. Here we find " *the Spirit of God,*" and " *the Spirit of Christ,*"

the Son, by which alone we can have communication with either,* is not

distinctly mentioned in the same context, though the *spiritual Effects* of both are undoubtedly the same, because both these titles belong to one and the same *Holy Spirit*, as St. Paul elsewhere declares—" *For* " *through him*" (says the Apostle, speaking of the reconciliation, or uniting of the Gentiles, and the common wealth of Israel, through Christ) " *we both*" (i. e. Jews and Gentiles) " *have access* BY ONE SPIRIT *un-*" *to the Father.*" Eph. ii. 18. This *One Spirit*, therefore, must necessarily be understood, not only when " *the* " *Spirit of God*" is mentioned, but also whenever we read of " *the Spirit of the Son*,†"—" *the Spirit of* " *Jesus*,‡" or " *the Spirit of Christ*," (see note in p. 375); for as Christians are " *builded together for* AN " HABITATION OF GOD THROUGH THE SPIRIT," (Eph. ii. 22.) so likewise it must be THROUGH THE SAME SPIRIT that they become " AN HABITATION " OF CHRIST,"—" *if Christ be in you*," &c. because the same text informs us, that—" *if any man have not* " *the* SPIRIT OF CHRIST, *he is none of his.*"

* Compare the preceding note in page 401, with the note in p. 403.—See also page 303.

† " *Because ye are Sons*, GOD *hath sent forth* THE SPIRIT OF HIS " SON *into your hearts.*" Gal. iv. 6

‡ " *I know that this shall turn to my salvation, through your prayer,* " *and the supply of* THE SPIRIT OF JESUS CHRIST." Phil. i. 19.

really

really Divine? We are taught by a multitude of texts throughout the New Testament, that MAN *by Nature* is capable of receiving THE HOLY SPIRIT *within him;* so that the *Human Body* is expressly called in Scripture "*the Temple of the Holy Ghost;*"* and therefore, if THE HOLY GHOST were not really and truly GOD, of the same *Divine Nature* with THE FATHER (for there can be but ONE *Divine Nature,* as there is but ONE GOD, which I hope is already clearly demonstrated, see pages 251—255) how improper would be the idea of comparing *Man* to *a Temple?* For Christians are not only called "*the Temple of God,*† but expressly (as

* "*What, know ye not that your* BODY *is* THE TEMPLE OF THE HOLY GHOST, (which is) *in you? which ye have of God, and ye are not your own?*" 1 Cor. vi. 19.

† 2 Cor vi. 16.—"*And what agreement*" (says the Apostle Paul) "*hath* THE TEMPLE OF GOD *with idols? for*

(as I have already remarked) "*the Tem-* "*ple of the Holy Ghost,*" as if the terms were synonymous!

"*for ye are* THE TEMPLE OF THE LIVING GOD; *as* "*God hath said, I will dwell in them, and walk in* (them) "*and will be their God, and they shall be my people.*" And this *In-dwelling*, or *Inhabitation of God* in the Faithful, is declared in Scripture to be "*through the* "*Spirit,*" which affords an ample proof, that *the Spirit* is truly GOD! "*In whom*" (says St. Paul to the Ephesians, ii. 22. speaking of *Jesus Christ*) "*ye also are* "*builded together for* AN HABITATION OF GOD "THROUGH THE SPIRIT." Thus the true Christian doth really become a TEMPLE OF GOD, "for *where* "*God dwells is a Temple,*" as Grotius remarks;* and GOD *dwells in good men* BY HIS HOLY SPIRIT. "*Therefore* (says he) *are they* THE TEMPLE OF GOD. This *Inhabitation*, or *In-dwelling* of the HOLY SPIRIT *in the Temple of* GOD, is plainly declared by the Apostle Paul in another text—"*Know ye not*" (says he) "*that* "*ye are* THE TEMPLE OF GOD, *and that* THE SPIRIT "OF GOD DWELLETH IN YOU? *If any man defile* THE "TEMPLE OF GOD, *him shall God destroy: for* THE "TEMPLE OF GOD *is holy,*† *which* (Temple) *ye are.*" 1 Cor. iii. 16, 17.

* "*Templum est ubi* DEUS *habitat. In piis habitat Deus* PER SPI- "RITUM SANCTUM. *Sunt igitur* TEMPLUM DEI." Grot. Annot. Tom. IV. p. 482.

† "*is holy,*"—"*being sanctified by* THE HOLY GHOST." Rom. xv. 16.

Too

Too many *Temples*, indeed, through the Depravity of *Mankind*, and the Influence of *Devils*, have been dedicated to those, "*which by Nature are* NO "GODS!" But that was only amongst men—"*who knew not God.*" (Gal. iv. 8.) But shall we conceive of the inspired Writers of the New Testament, that they would also DEDICATE *Temples* to a Being, "*which by Nature is no God!*" For if we could suppose it true, that THE HOLY SPIRIT "*by Nature is no* "GOD," the TEMPLE OF THE HOLY GHOST would be no better, in that one respect, than *Heathen* Temples! And therefore, if we really believe the Holy Scriptures to be the Word of God, we must necessarily believe that THE HOLY GHOST is really and truly GOD; for otherwise we should not have been required by the Holy Scriptures to esteem our *Bodies* as the "*Temple of the Holy* "*Ghost!*" And as it thus appears to be a necessary conclusion, that THE HOLY

GHOST

GHOST is *truly* GOD, it is equally a necessary doctrine, that he is also JEHOVAH—"*For who is* GOD" (i. e. truly God) "*except* JEHOVAH?" * Psa. xviii. 31. And therefore, though THE HOLY GHOST is clearly revealed to us in Scripture as a distinct Person from THE FATHER and THE SON, he must nevertheless be included in that One Divine and Eternal *Being*, JEHOVAH; and accordingly, in that supreme character, he revealed the Divine Will to the Prophets! Of this I have already produced some remarkable, and (I trust) incontrovertible proofs, and therefore shall only request my reader's attention to one more example of it. "*Well spake* THE HOLY "GHOST" (said the Apostle Paul to

* Compare this with Ps. lxxxvi. 10.—"*Thou art* "*God alone*," that is, "*Thou*" (JEHOVAH) "*art God* "*alone*," for the whole Psalm is a prayer addressd to JEHOVAH—"*Bow down thine ear, O* JEHOVAH," &c. —See also Isaiah xxxvii. 16. and compare these texts with the note in p. 337. concerning those persons, whose title of "*Gods*," was merely *nominal*.

the

the unbelieving Jews at Rome) "*by* "*Isaias the Prophet unto our Fathers,* "*saying; Go unto this people, and say,* "*Hearing ye shall hear, and shall not* "*understand; and seeing ye shall see,* "*and not perceive. For the heart of* "*this people is waxed gross,*" &c. Acts xxviii. 25—27. But when we turn to that part of Isaiah's Prophecy to which the Apostle refers us, as the SAYING of THE HOLY GHOST, we find it was JEHOVAH which *spoke* to the Prophet!—"*I heard*" (says the Prophet) "*the* VOICE *of the* "LORD" (Adoni) "*saying, Whom shall* "*I* SEND? *and who will go for* US?" (speaking expressly in a Plurality of Persons.) "*Then said I, here* (am) *I*; "*send me. And* HE *said, Go, and tell* "*this people, Hear ye indeed,* (or in "hearing) *but understand not; and see* "*ye indeed,* (or in seeing) *but perceive* "*not. Make the heart of this people* "*fat, and make their ears heavy, and* "*shut their eyes; lest they see with their*

"*eyes,*

" *eyes, and hear with their ears, and*
" *understand with their heart, and con-*
" *vert, and be healed.** *Then said. I,*
" LORD," (or Adoni) " *how long? And*
" HE *answered, Until the cities be wasted*
" *without inhabitant, and the houses*
" *without man, and the land be utterly*
" *desolate,*" &c. Isai. vi. 8—11.

Now the *Lord,* or *Adoni,* who then spake to Isaiah, was represented to the Prophet (see the beginning of the chapter) as " *sitting upon a throne high and*
" *lifted up, and his train filled the tem-*
" *ple,*" &c. " *and one cried unto ano-*
" *ther,*" (that is, the Seraphims mentioned in the preceding verse) " HOLY,
" HOLY, HOLY (IS) JEHOVAH OF
" HOSTS, *the whole earth is full of his*
" *glory,*" &c. (ibid. 1—3.)

* See some Observations on this passage in my Tract on several important Prophecies. 2d Edit. pages 222, 223, and 228—235.

Now,

Now, notwithstanding that *the Lord* JEHOVAH is represented in this Divine Revelation as speaking in the *Plural* Number (*" who will go for us "*), and that the *threefold* repetition of the Epithet *Holy*, in the proclamation of God's glorious Title, *Jehovah of Hosts*, seems to correspond with the above-mentioned Idea of a Plurality of Persons being comprehended in that *One Eternal Being*, JEHOVAH, which then revealed himself to Isaiah, yet the Apostle Paul expressly attributed the Revelation to the *Holy Ghost*, as being the Divine Person which then spake! *" Well* SPAKE " THE HOLY GHOST" (says he) *" by " Isaias the Prophet,* SAYING, *Go unto " this people, and say, Hearing ye shall " hear,"* &c. Who then shall presume to say that THE HOLY GHOST is not really and truly GOD; when it is apparent, by the citations already made, that the glorious Name JEHOVAH, which includes THE DIVINE NATURE OF THE

FATHER, and OF THE SON, is expressly attributed also to THE HOLY GHOST?

Without a due sense of this supreme Dignity of the *Holy Spirit*, we should form but a very unworthy idea of the *real Dignity* of HUMAN NATURE, which (as I have already shewn) is not only capable of *receiving* the Gift, or internal Communication, of that *glorious* and *eternal* FREE SPIRIT * OF GOD, as *a Principle of Action*, but it is also clearly entitled even *to claim* that wonderful participation of the *Divine Nature!*—to *claim* it, I say, by a written Charter of Privileges, which can never be taken from us (as *God's Word* cannot fail), he having bound himself to us, on certain reciprocal conditions, by an irrevocable covenant (as sure as his Word) that MAN might be FREE indeed! We are FREE (I say) having now a *free Choice*,

* See note in p. 378.

through

through Christ, to partake, *if we will,** of the *Tree of Life,* (see note in p. 324) from

* " *If we will.*" For, notwithstanding all that has been said and wrote concerning *Predestination* and *Reprobation*, yet it must surely be our own fault, a depravity in our own *choice*, or *will*, if we partake not of " *the* " *Tree of Life!*" (See my Tract on Predestination.)

" *No man*" (indeed) " *can come to me*" (said that Divine Person, who alone is " THE WAY, *and* THE " TRUTH, *and* THE LIFE," John xiv. 6.) " *except the* " *Father, which hath sent me*, DRAW *him: and I*" (said he) " *will raise him up at the last day.*" (John vi. 44.) But though *this Drawing* depends on *the Will of the Father*, yet no just argument arises from thence against *the free Will of* MAN, because we have ample assurance on the part of the Almighty, that his *Good Will* to DRAW us will not be wanting, if we seek him as we ought, and do not resist his Divine Grace in our hearts; of this *Good Will* his affectionate remonstrances from time to time by his Prophets bear unquestionable testimony.— " *Why* WILL *ye die, O House of Israel? For I* HAVE " NO PLEASURE *in the death of him that dieth, saith* " *the* LORD JEHOVAH, *wherefore turn yourselves,*" והשיבו in Hiphil. cause ye to turn; i. e. the repentance must be by your own will and deed) " *and live ye.*" (Ezek. xviii. 31, 32.) And again, GOD *swears by himself*, that we may have full assurance of *his Will* in our favour, if our own *Will* is not wanting!—" *Say unto them*

(as)

from which our first Parents were unhappily excluded in this world!

But

(as) I LIVE, "*saith the* LORD JEHOVAH, *I have* NO PLEASURE *in the death of the wicked; but that the* "*wicked turn from his way, and live: turn ye, turn ye,* "*from your evil ways: for why will ye die, O House of* "*Israel?*" Ezek. xxxiii. 11.

These texts, indeed, are assurances of God's love to *the House of Israel;* but, in Christ, even *the Gentiles* are entitled to claim them, being now engrafted on the stock of *Israel* (see p. 307) and are thereby rendered "*Abra-*"*ham's seed, and heirs according to the promise.*" (Gal. iii. 29.) And under the New Covenant, also, God hath confirmed these assurances of favour *on his part*, if we are not wanting *to ourselves*, promising us that we shall *receive*, if we will but *ask* (see note in p. 414)—"*For* "THE LORD *is not slack concerning his promise, as some* "*men count slackness; but is long-suffering to us ward,* "NOT WILLING THAT ANY SHOULD PERISH, BUT "*that* ALL *should come to repentance.*" 2 Pet. iii. 9. From hence it follows, that, if any perish, it is not by God's *Will*, (though he certainly foreknows their destruction) but by their own *wilful* Abuse of the *Knowledge of Good and Evil;* for we are assured also by another Apostle, that GOD "*will have* ALL MEN *to be* "*saved, and to come unto the Knowledge of the Truth.*" (1 Tim. ii. 4.) "*The Word* ALL" (says the learned Mr. Francis Fox on this text) "*here stands for* EVERY "MAN;

But these glorious Privileges being granted to *Human Nature* only through the Merits of that "*Son of Man,*" who voluntarily took *our Nature* upon him, we must always remember, that our Title to the Benefits of the free Covenant, before mentioned, is valid only when claimed *in his Name,* and for *his Sake,* as we ourselves are otherwise totally unworthy of them; for he alone is "*the Way, and the Truth, and the Life;*"

" MAN; for so it is used ver. 1. where we are com-
" manded to pray for ALL MEN. Hence (says he) we
" may argue, that if God WILLS the Salvation of ALL
" MEN, and would have ALL come to the acknowledg-
" ment of the Truth, then he affords ALL sufficient
" MEANS and GRACE, in order to their obtaining Sal-
" vation; because without this they cannot be saved."
(See John vi. 44. quoted in the beginning of this note).
" If any therefore perish, it is not because God DENIES
" them GRACE and HELP, but because they are WANT-
" ING TO THEMSELVES, and WILL NOT BE PRE-
" VAILED WITH to USE the assistance he affords.
" Their destruction, therefore, is not FROM any peremp-
" tory DECREE of God's, but FROM THEMSELVES."
New Testament with references, p. 867. note.

and

and "*no Man cometh unto the Father,* "*but by*" him. John xiv. 6.

He hath, therefore, particularly instructed us how to *claim* the Privileges of *Human Nature,* assuring us by *reiterated** Promises, tendered in the most urgent

* "*And I say unto you*" (said our Lord Jesus) "ASK, "*and it shall be* GIVEN *you: seek, and ye shall find:* "KNOCK, *and it shall be* OPENED *unto you.*" (For our Lord had just before given a parable of a man's going to his friend's house even at midnight, and *knocking* at the door to borrow bread). "*For every one that* ASKETH, "RECEIVETH: *and he that* SEEKETH, FINDETH: "*and to him that* KNOCKETH, *it shall* BE OPENED. *If* "A SON *shall ask bread of any of you that is* A FA- "THER, *will he give him a stone? or if he ask a fish,* "*will he for a fish give him a serpent? or if he shall ask* "*an egg, will he offer him a scorpion?* IF YE THEN, "BEING EVIL, *know how to give good Gifts unto* YOUR "CHILDREN: *how much more shall your* HEAVENLY "FATHER *give the* HOLY SPIRIT *to them that* ASK "*him?*" (Luke xi. 9—13.) "*And whatsoever ye shall* "ASK *in* MY NAME" (said our Lord JESUS) "*that* "*will* I DO" [an ample proof, as I before remarked, of his being truly GOD in *Effect* and *Power*, as well as in *Name*, and that *he and the Father are* ONE, as he himself not

urgent and effectionate manner, that Prayers *in his Name* shall *certainly be effectual;*

not only *said*, but *proved* by his *Works;* so that we must necessarily understand, as there is but ONE GOD, (Jehovah) that he is included with THE FATHER in the ONE Eternal Being JEHOVAH] " *that* THE FATHER " *may be glorified in* THE SON. *If ye shall ask any* " *thing in* MY NAME" (our Lord JESUS again repeated and enforced his gracious promise) " I WILL DO (it)." " *If ye love me,*" (said he) " *keep* MY *commandments,*" (and who hath a right to *command*, but GOD?—Our Lord, nevertheless, immediately afterwards declares the *ministerial Office*, which he had condescended to undertake for our sake, as *Mediator* between GOD and *Man*, himself being both!) " *And I*" (said he) " *will* PRAY " THE FATHER, *and he shall give you* ANOTHER COM- " FORTER," (or ADVOCATE, see ABp. Sharp's Sermons, vol. 5 Disc. 2d.) " *that he may abide with you for ever;* " *even* THE SPIRIT OF TRUTH," (here the Three Divine Persons are distinctly mentioned together, in their separate personal functions under the Christian Dispensation) " *whom*" (i. e. the Spirit of Truth) " *the world cannot receive, because it seeth him* " *not, neither knoweth him: but ye know him:*" (and of course all other true disciples of Christ know him, as the promises are *to all*, and cannot fail) " *for he dwelleth* " *with you, and shall be* IN YOU." John xiv. 13—17.) " *Again, I say unto you,*" (said our Lord JESUS) " *that*

" *if*

effectual; that is, provided there be no *wilful* Defect on our part; which *conditional* Clause is always to be understood, wherever Promises of Blessings are delivered in Holy Scripture.

Let us therefore be mindful, "*that* "*the sufferings of this present time,* "*are not worthy* (to be compared) *with* "*the glory which shall be revealed to* "*us,*"

"*if two of you shall agree on earth, as touching any thing* "*that they shall ask, it shall be done for them of* MY FA- "THER, *which is in heaven. For where two or three are* "*gathered together* IN MY NAME" (i. e. in the Name of JESUS) "*there* AM *I in the midst of them.*" (Matt. xviii. 19, 20.)

These, and many more such, declarations of Christ, are the *reiterated Promises* (mentioned above) on which the restored Dignity and Privileges of *Human Nature* are firmly founded, being the perfection of Human LIBERTY,—the privilege he has obtained for us, to claim a participation even of the *Divine Nature*, through his merits, that we may become *(individually*, as well as *congregationally*, throughout all the Branches of the true *Catholic Church)* "*Temples of the Holy Ghost,*" (1 Cor. iii. 16.) "*for where* THE SPIRIT OF THE LORD (is) "*there*

" *us,*" (Rom. viii. 18.) εις ἡμᾶς, that is, *towards* us, or respecting ourselves; refer-

" *there* (is) LIBERTY!" (2 Cor. iii. 17.) By which must necessarily be understood " *the perfection of* LI-" BERTY."—The true principles of which are included in one single word,—" *Love,*" viz. First, Our Duty of *perfect Love* towards GOD, before all other considerations; and secondly, A comparative degree of " *Love*" towards each other, viz. *as we love ourselves.* For, through the mercy of God, we are not absolutely required to exceed this comparative measure of *Love* towards our neighbours; though " *Self-Love*" has been far exceeded by the *generosity* of some worthy men, who have been prompted to that commendable *excess,* by their *love of God.* (See the Index under the word *Self-Love.*) Let us be thankful, however, that more is not absolutely required of us than this comparative degree of LOVE,—" *Thou shalt* " LOVE *thy Neighbour* AS *thyself.*" For our Lord himself has recited this second great Commandment, expressly in these very terms, and has assured us, that " *on these* " *two Commandments*" (first, the perfect *Love of God,* and secondly, this comparative degree of *Love* towards our neighbours) " *hang all the Law and the Prophets.*" (Matth. xxii. 36—40.) And the object of this whole argument is clearly confirmed by the *Apostle James;* who expressly attributes to this second, or comparative degree of *Love,* the Title of " *the Royal Law,*" (ii. 8.) doubtless, as being the most eminent and essential of

referring, probably, to that "*Eternal* "*Weight of Glory*" with which *Human Nature*

all other *Human Laws* respecting our brethren, to which he manifestly refers under the Title, also, of "*the Law of Liberty*,"—*the Law* by which we must be judged! (Compare chap. i. 25, with ii. 12. See also a distinct Tract of mine on "*the Law of Liberty*," printed in 1776.) Now in order to maintain with propriety this *Law of Liberty*, both with respect to ourselves and our neighbours, we ought to be perpetually mindful that *our Bodies are the* "*members of Christ*," and of course the peculiar *property of God*, and that "*we are not our own*," being "*bought with a price.*" 1 Cor. vi. 19, 20. John iii. 16. (however inconsistent this may seem with the ordinary notions of "*Liberty and Property*") because no true *Liberty* can exist without the help and presence of *God's Holy Spirit*, (2 Cor. iii. 17.) the great object of our prayers through *Christ*. But the glorious Privilege he has tendered to us of asking and claiming, *in his name*, this *perfection of Liberty*, (the guidance and internal presence of the *Holy Spirit*,) demands our constant vigilance and attention, that we may so *ask* for it, according to the conditions he has proposed, that we may entertain a reasonable hope of obtaining it, that is,—if we really *love* him, so as to *keep his commandments*; for the conditional promise on his own part is immediately added —"*And I*" (said he) "*will pray the Father, and* "*he shall give you another Comforter that he may abide* "*with you for ever*;"—(even)"*the Spirit of Truth*,"&c. (John

Nature is capable of being invested "*after the sufferings of this present* "*time,*" as signified by the same Apostle in a parallel passage of another Epistle—"*For our light affliction*" (said the Apostle) "*which is but for a mo-* "*ment,*" (i. e. comparatively speaking) "*worketh for us a far more exceeding* "*and eternal Weight of* GLORY!" 2 Cor. iv. 17. This further Revelation of God's *Will* [variously expressed in the New Testament,*] concerning the sure and most

(John xiv. 13—17.) Thus the *fallen* state of the *nature of Man* may be effectually restored to its original dignity, if the future *Building* of our existence be most carefully and assiduously raised upon this *foundation* with the plumb-line of *Integrity*, and be afterwards maintained with *Perseverance* to the end of Life! "*He is faithful* "*that promised.*" (Heb. x. 23.) Wherefore, "*be strong,* "*and of a good courage, fear not, nor be afraid: for* "THE LORD (Jehovah) THY GOD, *he it is that doth* "*go with thee, he will not fail thee, nor forsake thee.*" (Deut. xxxi. 6.)

* "*When Christ* (who is) *our life, shall* APPEAR, *then* "*shall ye also appear with him* IN GLORY. *Mortify* "*there-*

most certain expectation, that we may entertain, of being invested with ETERNAL

" *therefore your members,*" &c. Col. iii. 4. " *For our con-*
" *versation is in heaven; from whence also we look for*
" THE SAVIOUR, THE LORD JESUS CHRIST: *who shall*
" *change our vile* BODY, *that it may be fashioned* LIKE
" UNTO HIS GLORIOUS BODY, *according to the working,*
" *whereby he is able even to subdue all things unto him-*
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" *of God, and it doth not yet appear what we shall be:*
" *but we know, that when he shall* APPEAR, WE SHALL
" BE LIKE HIM: *for we shall see him as he is. And*
" *every man that hath this hope in him, purifieth himself,*
" *even as he is pure.*" 1 John iii. 2, 3. " *But some* (man)
" *will say, How are the dead raised up? and* WITH
" WHAT BODY *do they come? Thou fool, that which thou*
" *sowest is not quickened, except it die:*" " *And that*
" *which thou sowest, thou sowest not that* BODY *that shall*
" *be, but bare grain, it may chance of wheat, or of some*
" *other* (grain), *but God giveth it* A BODY *as it hath*
" *pleased him,* AND TO EVERY SEED HIS OWN BODY,
" *All flesh is not the same flesh, but* (there is) *one* (kind
" of) *flesh of men, another flesh of beasts, another of*
" *fishes,* (and) *another of birds,* &c.—" *So also* (is) *the*
" *resurrection of the dead. It is sown in corruption; it*
" *is raised in incorruption: it is sown in dishonour;* IT
" IS RAISED IN GLORY: *it is sown in weakness;* IT
" IS RAISED IN POWER; *it is sown a natural* (or
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NAL GLORY *in the world to come,* (if we persevere in the true Faith and Practice of

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of Christianity *in this world)*, completes our *Charter of Privileges and Immunities,*

" *we shall not all sleep, but we shall all be changed, in a* " *moment,*

" *handle me, and see,*" (thus urging his disciples to receive undeniable conviction by all their senses) "*for* A SPIRIT" (says he) " *hath* " *not* FLESH AND BONES, *as ye see me have. And when he had thus* " *spoken, he shewed them* (his) *hands and* (his) *feet.*" Luke xxiv. 39, 40. Now this was not to convince them merely, that the *hands* and *feet,* which he then shewed, were "*flesh and bones,*" but that they were also (to undeniable demonstration) the same identical "*flesh and bones*" that had been publickly nailed to the cross; for our Lord shewed them likewise " *his side,*" John xx. 20. undoubtedly that same wounded *side* which had been pierced with a lance; for it was manifestly on account of the *wounds,* which he had received in his *flesh,* that he now pointed out, as unquestionable evidences of his identical body, those particular parts thereof (his *hands, feet,* and *side)* in which the principal wounds had been made, agreeable to the predictions of the Prophets (Ps. xxii. 16. Zech. xii. 10. and xiii. 6, 7.) and, at the same time, he submitted himself to the most critical examination of those select persons, whom he had chosen for witnesses—" *It is I myself,*" (says he) " *handle me and see,*" &c. That our Lord appealed to the evidence of real *wounds* in his *flesh,* is further demonstrated by the declaration of the Apostle Thomas, when he had heard the account of our Lord's appearance from the other disciples: for Thomas answered them, saying—" *Except I shall see in his* HANDS *the print* " *of the nails, and put my finger into the print of the nails, and thrust* " *my hand into his* SIDE, *I will not believe.*" And accordingly, this palpable and unquestionable demonstration was graciously allowed him, even in the presence of the former witnesses; for—" *After* " *eight days, again the disciples were within, and* THOMAS *with them:* " (then) *came Jesus, the doors being shut,* AND STOOD IN THE MIDST, " *and said, Peace* (be) *unto you. Then saith he to* THOMAS, *reach hither* " *thy finger, and behold* MY HANDS; *and reach hither thy hand, and* " (thrust) *it into my side: and be not faithless, but believing.*" (John

xx.

ties, or, "*the perfect Law of Liberty,*" which THE ALMIGHTY has been pleased to tender to his Creature *Man!*

—"*Who*

"*moment, in the twinkling of an eye, at the last trumpet*

"*(for*

xx. 24—27.) And after our Lord had, at several other times, (1 Cor. xv. 4—8.) visited, instructed, and confirmed his disciples concerning *the truth and reality of his resurrection*, and other necessary doctrines, he at length ascended from among them towards heaven, even while their whole attention was fixed upon him—"*While they beheld*" (says the text) "*he was taken up; and a*" *cloud received him out of their sight. And while they* THEY LOOKED "STEDFASTLY (ατενιζοντες) *toward heaven,* AS HE WENT UP, *behold*" *two men stood by them in white apparel; which also said, Ye men of*" *Galilee, why stand ye gazing up into heaven?* THIS SAME JESUS, "*which is taken up from you* INTO HEAVEN, *shall so come in like man-*" *ner as ye have seen him go* INTO HEAVEN." (Acts i. 9—11.) Thus we have incontestable evidence concerning the identical substance of our Lord's revived body, "*Flesh and Bones;*" and therefore with certainty we know the *Human Body* (consisting of solid and palpable substances of "*Flesh and Bones*") is capable of *inheriting the kingdom of heaven;* and consequently we must understand that the *Flesh and Blood* mentioned by the Apostle, which "*cannot*" *inherit,*" &c. must necessarily mean *corrupt* and *mortal Flesh and Blood,* before it has undergone the promised *change* to *incorruption* and *immortality,* as explained above; for our Lord's body (it is manifest, if all these circumstances are considered) could not possibly have undergone *any other change* than that of being "RAISED INCORRUPTIBLE," whereas, before, it was *corruptible* (or liable to injuries) and *mortal,* or it could not have *suffered* and *died:* and in like manner all the rest of the "*dead shall be raised* INCORRUPTIBLE;" as the resurrection of Christ is the pledge of our hope, he being declared "*the first fruits of them that slept.*" 1 Cor. xv. 20. I shall not apologize to my readers for the length of this note, because the subject of it very materially concerns *the Nature of Man;* and all mankind are personally interested in the assurances we have, that even the *Body* (as well as the *Soul*) shall one day be raised to

immortality.

—" *Who*" (then) *shall separate us*
" *from the love of Christ ?* (shall) *tribu-*
" *lation,*

" *(for the trumpet shall sound)*" * " *and* THE DEAD
" *shall be raised* INCORRUPTIBLE, *and we shall be*
" CHANGED."

immortality and eternal duration; nevertheless, I confess, that I should have neglected to treat upon this very material part of my subject (as I conceived that the doctrine was sufficiently understood, and generally received among Christians) had not a new pamphlet, on very different principles, been put into my hands, at the very time when I had proceeded in transcribing the above note for the press, even to the very sentence where I have placed the mark of reference; so that I thought myself obliged to add these remarks upon the text, in order to guard against the plausible insinuations in the said Tract.

* " *For the trumpet* SHALL *sound*," (σαλπισει γαρ) says the Apostle; but the Author of the New Pamphlet, mentioned in the preceding note, boldly insinuates, that it *shall* NOT *sound!* And as this Author has thought proper to conceal his name, I hope, I may censure his opinions with less reserve, because he cannot suspect me of any *personal* dislike to an unknown author; and must therefore consider my severity as levelled merely against his erroneous doctrines, and not against himself.

" *Do you take the* LAST TRUMPET " (says he, in page 13.) " *to*
" *be some instrumental sound?*" &c.—" *The word* LAST," (says he again) " *evidently implies, a* FIRST: *now who is he that heard the in-*
" *strumental sound of the* FIRST *Trumpet?*" Thus, on the strength of a mere sophistical quibble, he ventures to found his opposition to the clearest evidence of scripture that " *the Trumpet* SHALL
" SOUND, *and the dead shall be raised*,"—as if these great articles of the Christian Faith, *the Resurrection of the Dead*, and the awful summons to the *Judgment Seat of Christ*, could possibly be set aside by such superficial reasoning! For though we may not be able to answer his question, viz. " *Who is he that heard the instrumental*
" *sound of the* FIRST *Trumpet?*" Yet any plain honest Christian, who reads his Bible with a proper humble disposition, can easily inform

" lation, or distress, or persecution, or
" famine, or nakedness, or peril, or
" sword?

" CHANGED." That is, *we living men*, whoever we are, that shall be found alive, and remaining in the body at that

inform him, who they were (even a whole nation at once) that really and truly heard the actual sound of a *former* heavenly *trumpet*. See the 19th chapter of Exodus; wherein the *instrumental sound* is clearly expressed by two different technical Hebrew names of an *instrument*, well known among the Israelites, which seems to have been a kind of *horn* or *cornet*. The use of such *instruments* is particularly recorded in Joshua, vi. 4. for seven of them were *sounded* by the priests at the taking of Jericho. The *sound* only of *one instrument* (bearing two different names) was heard at Mount Sinai, tho' it is described as being loud to a most tremendous degree, being a *heavenly* trumpet. And, answerable to this, the future *heavenly* trumpet, foretold by St. Paul, is mentioned in the singular number, viz. " *the trump of God.*" 1 Thess. iv. 16.—Now as the *sounding* of the *former* trumpet was previously appointed and foretold as the awful signal to apprize the Israelites of *the Coming of Jehovah* upon Mount Sinai, and to summon them up to the Mount (see Exodus xix. 11, and 13.) so the actual tremendous *sounding* of that former trumpet (see verses 16 and 19,) is an incontestible earnest or pledge to us (even upon the principles of this author's own argument) that we ought to expect an actual *sounding* also of the *last trumpet*, because it is as clearly appointed to be the *awful signal* of the future *Coming* and *Appearance* of the *Messiah* to judge the world, as the *former* trumpet was of the descent of *Jehovah* upon Mount Sinai, so that the ingenious hypothesis of this Author about the *soundless* summons of the *last* trumpet falls at once to the ground!

There is such ample evidence (God be thanked) of *outward* transactions throughout the whole account which Moses has given of God's *coming down* upon Mount Sinai (or Horeb, which is only a different part of the same mountain) that the *literal* sense of his relation cannot, without the most glaring perversion, be enveloped

" *sword? (As it is written, for thy sake*
" *we are killed all the day long; we are*
" *accounted*

that awful period, " *shall be changed;*" for the Apostle had before declared, that " *we shall not all sleep*" (that is,

and darkened by the delusive mist of *figurative* sophistry! And the same, indeed, may be said of what is revealed to us in the Scriptures concerning the future *Coming* and *Appearance* of the Messiah to judge the world; but this Author nevertheless (presuming upon the supposed force of his insidious quibble about the *last* trumpet) ventures openly to profess his disbelief of the actual *future judgment of the world by Christ*; and boldly asserts, that " *there will be no such process hereafter. The judgment seat*" (says he) " *is in every man's heart; and it is there, and* THERE ONLY, *that man* " *can, or* EVER WILL, *feel acquittance, or* CONDEMNATION," &c. (Note in p. 25.) And this *unscriptural* doctrine he has attempted (in a preceding part of his book) to illustrate by an example drawn even from *Scripture* itself! " *When Paul stood before Felix,*" (says he in p. 20.) " *Felix stood before the judgment seat of Christ; else* " *what made him tremble? What but the secret condemnation he felt* " *in his breast?*" But give me leave for a moment to treat this Author in his own evasive style, by *answering questions with questions*, though I by no means wish to avoid giving him a direct answer to his *trembling* system!—Would not Felix have had much less cause to *tremble*, if (with the *spirit* of our modern Author) he had conceived that there would never be any other *condemnation*, than that which he felt within himself? And again—Did not Felix *tremble* whilst (or as) the Apostle " *reasoned*" (Διαλεγομενου δε αυτου a genitive case *taken absolutely*, as the grammarians say, i.e. to mark the precise interval of any action, or corresponding circumstance, as that it happened *during the very time* that the Apostle *reasoned*)

" *of*

" *accounted as sheep for the slaughter*).
" *Nay, in all these things, we are more*
" *than*

is, in death) but we " *shall all be* CHANGED," viz. both *Dead* and *Living* shall be *changed* from *corruptible* to *incorruptible*

" *of righteousness, temperance,* and THE JUDGMENT TO COME (expressly τῆ κριματος τῆ μελλοντος, or the *future* judgment) so that the Apostle could not possibly mean the *present* internal *condemnation,* which at that very interval of time caused Felix to *tremble?* Acts xxiv. 25. But this author not only denies the *future* JUDGMENT OF CHRIST, but also, it seems, the *future* RESURRECTION OF THE DEAD! " *He feels* " (speaking in p. 23. of a man that has the witness within himself) " *that he is* RISEN WITH CHRIST; *and so ex-*
" *periences with St. Paul,* THE POWER OF HIS RESURRECTION: *and*
" *being made* A PARTAKER OF THE FIRST RESURRECTION, *flesh and*
" *blood then convinces him what it is,*" &c. Now, as he thus asserts, that he is " *made a partaker of the first resurrection,*" and that there will be " *no process hereafter,*" nor *judgment of Christ,* besides that which (as he conceives) is in every man's heart, it necessarily follows that (with respect to himself, and such other " *truly awakened souls*") this Author must suppose *the ressurrection to be already past!* This is *a leading principle,* which, being once admitted, all the other doctrines, which this Author has laboured to inculcate, must necessarily follow as concomitant circumstances: the perusal of his book, therefore, enables us to form a very probable idea of the particular doctrines held by those very ancient heretics, *Hymeneus* and *Philetus*; for tho' this author himself conceives, that his doctrines are " *not only uncommon, but new,*" &c. and accordingly (in his preface) apologizes for " *the untrodden path,*" yet his path is very old, and so strongly marked in antiquity, that the *leading principle* above mentioned, on which almost all the rest depends, was described more than 1700 years ago, even by St. Paul himself, who mentioned the promoters of it expressly by name, and warned us against the pernicious effects of their errors in the

strong-

" than conquerors, through him that " loved us. For I am persuaded" (said the

corruptible Beings, though the manner of THE CHANGE will be different in these two different states of mankind, the *Dead* will be RAISED *incorruptible*, but the *Living* shall be instantaneously rendered so, *" in the twinkling of an eye."* Thus *the change* will be made in the *property* or *quality* of our living bodies, and not in the *identity* of them. It will be an annihilation or dissolution of *corruptibility*, and not of *substance;* for the *substance*, on the contrary, will be rendered *indissoluble* and *eternal;* even that substance which now is subject to so many fatal accidents, diseases, and death) *" For* THIS CORRUPTIBLE *must " put on* INCORRUPTION, *and this mortal* (must) *put " on* IMMORTALITY." [So that it is, manifestly, *" this"* same *mortal* body *" this"* earthly tabernacle in which we now live, that shall hereafter *" put on"* immortality and incorruption—*" We that are in* (this) *tabernacle do groan"* (says the same Apostle in another place,) *" being burdened: " not for that we would be* UNCLOTHED, *but* CLOTHED " UPON, *that mortality might be swallowed up of life."* 2 Cor. v. 4. and this is further explained in the former text, viz.] *" So when* THIS CORRUPTIBLE (says the Apostle) *" shall have* PUT ON *incorruption, and* THIS

strongest terms—*" Their word"* (says the Apostle) *" will eat as doth " a canker: of whom is* HYMENEUS *and* PHILETUS; *who concerning " the truth have* ERRED, *saying, that the* RESURRECTION IS PAST AL- " READY; *and overthrow the faith of some."* 2 Tim. ii. 17, 18.

" MOR-

the Apostle to the Romans) " *that neither death, nor life, nor angels,*" (that is, the angels of Satan) " *nor principalities, nor powers, nor things present, nor things to come, nor heighth, or depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*" (Rom. viii. 35—39.

Here is a noble declaration of that " *perfect Liberty,*" to which Christ has restored mankind! that glorious Dignity of " *Human Nature,*" which even the poorest and meanest persons amongst us (the *distressed,* the *hungry,* and the *naked)* are capable of attaining by Perseverance, *in Faith,* and Resolution in observing and keeping, *on their Part,*

" MORTAL *shall have* PUT ON *immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory. O death, where is thy sting?*" &c. 1 Cor. xv. 35—55.

THE CONDITIONS* of our reciprocal Covenant with God!

* (The conditions of our reciprocal covenant with God.) 'Let us but satisfy ourselves that we perform *the conditions* which Christ hath required of mankind, in order to salvation (which *conditions* are all summed up in these two words, *Faith* and *Repentance)* and we may be as certainly assured that we belong to God, and are entitled to his favour, as if we saw our particular names recorded in a book, among them that are appointed to salvation. Away, therefore, with all fears and doubts concerning our *eternal Predestination.* Let us never be solicitous in enquiring, whether God hath decreed such a particular number of persons (in exclusion to the rest of mankind) to eternal life; or, if he hath done so, whether we be in the number of them; but let us take care to secure our own duty.' "*Secret things belong to the Lord our God; but the things that are revealed, to us, and to our children, that we may do all the works of his law;*" as we have it in *Deuteronomy.* 'Let us take care to obey God's commandments: let us live as well as we can, and if we do so, it is certain we cannot miscarry; and if God hath made any such *Eternal Decrees* concerning the lot of particular persons, it is certain likewise that we are in the number of those that are *predestinated* to eternal salvation, provided we continue in our faith and obedience.' ABp. Sharp's Sermon—"*Of the Fewness of those who shall be saved.*" Vol. III. p. 111.

Let

Let us therefore (like the Apostle) approach unto the Throne of Grace, *in full Assurance of* FAITH, always remembering, that a SOUND FAITH must be the principal Foundation of our Pretensions to the promised *Dignity and Privileges of* HUMAN NATURE, and that by Perseverance in the true Faith, and a continual Renewal of those inestimable Claims, from time to time, while we remain in this world, we may be as confident as the Apostle, that "*neither death, nor life, nor angels, nor* "*principalities, nor powers, nor things* "*present, nor things to come, nor* "*height, nor depth, nor any other crea-*"*ture, shall be able to separate us from* "THE LOVE OF GOD, *which is in* "CHRIST JESUS *our Lord;*" because, *through him,* God has put it absolutely in our own Power (whatever our *temporary* Afflictions and Sufferings may be in this Life) to attain an "ETERNAL WEIGHT OF GLORY:" 2 Cor. iv. 7.—

"*For*

" For which cause we faint not" (*" though our outward man perish"*) being fully persuaded that he, who PROMISED, is *" able also to* PERFORM."

The Defects of this Tract, wherever the Reader discovers any, are certainly to be attributed to the fallible Author, whose Name is prefixed; but whatever may seem praise-worthy, and instructive therein, to GOD ALONE!

" SOLI DEO, GLORIA ET GRATIA."

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Printed by W. CALVERT, Shire Lane, Lincoln's Inn, London.